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Doctior an melior fuit, haud scio. Dicere fas est.
Secula vix referent, quem tulit una dies.*

*J. Payne Fecit.
1672.*

FB.



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M^r. BOLTONS
LAST AND LEARNED
WORKE

of the
Foure last Things,
DEATH, IUDGEMENT,
HELL, and HEAVEN.

With his
ASSISE-SERMONS,
and Notes on Iustice
Nicolls his Funerall.

*Together with the Life and Death
of the Authour.*

Published by E. B. And re-viewed, with
Marginall Notes, and an Alphabetical
Table added thereunto.

*Hereunto is added the Sermon at M. Boltons
Funerall, by M. Nic. Eltwick.*

The fourth Edition.

LONDON,
Printed by GEORGE MILLER,
dwelling in the Black-Friers. 1639.



The Verses thus
englished,
*Behold an Image such: There is none
That BOLTONS ghost can paint: To Heav'n it's gone.
More learn'd or good, I knew not: This is true,
Whom one day last, scarce will an eye remem.*

THE TOWN OF

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TO THE RIGHT WORSHIPFULL,
FRANCIS NICOLLS

ESQUIRE,

One of His Majesties Iustice of
Peace and Quorum, for the
County of North-
hampton.



IR,
It was the desire of this Reve-
rend Author, when that * furious
messenger of death first seized up-
on his spirits, giving him no more
intermission, than what would
serve for some feeble preparati-

ons against a *New Encounter*: that I would in case he died,
(which afterwards lamentably fell out) frame an Epi-
taph to this Worke which hee had then made ready for the

* A Quertan
agur.

THE EPISTLE

* *Iustice Nicolls, as grave and learned a Judge as this Kingdome enjoyed in the age it held him.*

the Presse ; and dedicate it (in his name) to your selfe , as a pledge of his avowed thankfulnesse for those many favours hee received from that Religious and Renowned * J V D G E , his Noble Patron : and from Your selfe , his immediate heire and successor.

This request from him (that would deny me nothing) I knew not how to withstand, though I wrong'd my selfe in the acceptance ; as to draw a *line* in that Worke, from which so rare a Worke-man had taken off his learned and eloquent pen. But yet a necessity lay upon me; for he desired in his sicknesse, that by this Dedication it might appeare to the world how much hee honoured your selfe and family, which first preferred him.

1 Sam. 2. 30.

* *Qui pecunia & largitionibus honores, sacerdotia & magistratus ambiunt, his poena deportationis est praestituta. Lex Iul. de ambitu.*
Justice of Peace and quorum, Justice of Oyer and Terminer, Knight of the Shire, High Sheriffe of the County.

* *Honor fugientem sequitur, sequentem fugit.*

It was no small joy to his heart to see that speech of God himselfe fulfilled upon your *House*, *Those that honour mee I will honour*. It is fit the world should know (that it may blush and mend) to what eminency of place the meere merits of *Iustice Nicolls* in that short race of his life rais'd him unto. Called hee was by the Writ of *Quene ELIZABETH* to be *Serjeant at Law* : He was by King *JAMES* made *Serjeant at Law* to Prince *HENRY* His eldest Sonne : *Judge* of the Common Pleas, and *Chancellour* to our (now) Gracious Sovereigne, when hee was *Prince of Wales*. But that which truly ennobles his memory, and makes me call to minde what our *Fleta* reporteth was the honour of Judges about King *EDWARD* the the first's dayes : Hee had and held all these places *Nec prece, nec * precio, nec premio*. I am not afraid to english it, for I well know the truth of it : *He neither begged them, nor bought them, nor gave so much as a New-yeares-gift for them.*

The like I can truly speake of your selfe ; Those dignities which have beene cast upon you in your owne Country (since he was taken to glory) which are neither few nor meane : they came to you ; you sued not for them, * you sought them not : Nay, you degraded your selfe

D E D I C A T O R Y.

Selfe of one of them (a thing not usuall) by making earnest
suit to be out of the Commission of *Oyer and Terminer*;
after you had a while indur'd it.

From hence (as I have good ground to conceive)
would this worthy Authour have mounted you up on
Eagles wings to the Throne of the Highest, who hath
done these and greater things for you, and have prest
upon you large and high performances. If ever there
were a time for *Righteous Men* that are in authority to
shew themselves, the time is now come. Meane Chri-
stians, their very persons and actions are by the abound-
ing of sinne become a very *Parable of Reproach*; A com-
pany of *Blocke-heads*, as a melancholy Divine calls them. If
those therefore that are in place should now be silent, it
is pitie but their breaths should bee stopt for ever. I have
observed it long, and not without wonder, (looking
upon former times) that in these dayes such a spirit of
feare and faintnesse hath possessed the hearts of holy
Men, that they dare not bee couragious in the cause of
God. It is no strange thing for a man to bee fearefull in
the *Darke*: But when such a light shines upon us from
heaven, as that our eyes are even dazelled in the behold-
ing of it; now to be timorous, now to be faint-hearted
in a good cause for feare of men, or any such ignoble re-
spect; is *monstrous cowardize*. What is there in the
face of man, made of the same mould, tossed to and fro
with the same vanity, resolvable into the same Clay: that
we should feare it? What is outward preferment, to
the losse, or certaine hazard of a good conscience? For,
they are rarely kept together: what are mockings, revil-
ings, reproaches, imprisonment, &c. to godly men? but
deeper impressions of stricter holinesse, and the very
marks of the Lord Iesus.

The name of *Christian* is a name both of *Honour* and
Valour, and begets better spirits than either *Roman* or
Grecian; let *Machiavell* and other *Atheists* say what
they will: which of their stories ever made mention of

Isay 40. 31.

Degeneres an-
imos timor
arguit.

Psal. 146. 3, 4.

Nec Christiani
ultra durare
aut esse possu-
mus, si ad hec
ventum est, ut
perditorum
minas atq; in-
sidias perti-
mescamus.

Cip. Lib. 1.

Epist. 3. ad
Corn.

Oportuit in
divinis castris
milites Chri-
sti: ut non mi-
na terreant,
nec cruciatibus
& tormenta
devincant.

Cyp. lib. 2.
cap. 6.

THE EPISTLE

So valiant an army, as that *Noble Army* of Martyrs, mentioned in the eleventh Chapter to the *Hebrewes*? How can they want spirit that derive their courage from no lesse Author than the Lion of the Tribe of *Juda*. Nay, it were no hard matter to prove, (might I recede from an Epistle, to pursue a Common place) That no man can be truly valorous; but he that is truly religious.

As this Courage ought to be in all that feare God: so specially in those that are Magistrates, and sit in the seats of Justice, the very Tribunalls of God himselfe: For them to be dastardly and fearefull, is to shame their Master. Give mee therefore leave, by some warrant from the Author, in your person (whom I cannot but commend in this particular) to presse this vertue upon all that beare rule in their Countrey. It is part of the *Essence* of a *Iustice of Peace*, to be a man of Courage. The counsell of *Ieshro* to *Moses*, was; to make onely such to bee Magistrates, as were *men of * courage, fearing God, &c.* Wherein the Spirit of God preferres the daughter before the mother, and *Fortitude* before the *Feare of G O D*, of which it is the effect, because it is more conspicuous in the eyes of men: For the feare of God is a thing hidden in the heart, but that which drawes it forth and makes it illustrious, is that valour and high resolution of spirit by which it worketh. Almighty God makes this good by an example of his owne choice. For when hee had appointed *Ioshua* to succeed *Moses*, and had mightily supported his mind with arguments of his owne assistance and presence with him, he requires nothing else of him, but to be *strong and of a good courage*, with many iterations of the same thing in such phrases as these, *Be strong and of a good courage, be very courageous, be not afraid, be not dismayd*: And, as if there were no other vertue desireable in a Magistrate, the people (in accepting him for their Captaine) require of him no other condition but this, *Onely be strong, and of a good courage*. And the Law of this Land, which in this, as in most other things,

Exod. 18.

* Or, able men,
in the last translation.

* Iosh. 1. 6, 7,
9, 13.

DEDICATORY.

things, is parallell with the Law of God, (as I could shew) would onely have those *Iustices of Peace*, which are the most * *valiant men* of the County.

I speake not this to exclude all those requisites of wisdom that ought to bee in the holiest and most valiant men. I may say in these times as the Apostle said of another vertue, *There is great need of wisdom*. The children of God ever have beene, still are, and ever may bee the wisest men upon earth. Let an unwise world thinke what it list. I meane not that wisdom (falsly so called) whereby a generation of men to save their skinnes, handle a good cause like a *Venice-glasse*, loath they are to doe any thing that may offend great persons with whom they would comply: or expose themselves to any danger or losse. (The very wisdom which caused *Francis Spira* to despaire.) This is rather cunning or craft: or, to linke them together in the language of the Apostle, *A cunning craftinesse*, it is not wisdom. True wisdom in the morall Schooles of Philosophy, and in the purer Schooles of Divinity, is that *Queene of virtues*, which, like the soule in the body, giveth life and *information* to all the rest, commands all the affections, regulates all the actions of mans life, and adds an active quickning power, to every vertue, to every faculty in man, directing them to a blessed issue. So that a wise man is a *valiant man*, a *just man*, a *temperate man*, an *humble man*, &c. But hee that is addicted to any vice, a servant to any lust; *proud, angry, ambitious, fearfull, covetous*, &c. is in all sound Morality and Divinity a very foole: *Solus vir bonus* (saith that great *Phylosopher*) *revera est prudens*, *Onely a good man is a wise man*. And King *Salomon* makes this *Philosophy* good *Divinity*, *Pro. 24. Vers. 4. Wisdom is too high for a foole*: by whom throughout the *Proverbs* hee meanes a wicked man. There is a connexion in the virtues, the way to bee wise, is to be good, and the way to be *conragious*, is to be wise. A wise man is strong, and a man of knowledge (saith *Salomon*)

* Stat. 34. E. 3.
Cap. 1. in the
old Stat. at
large.

Heb. 10. 36.

b Eph. 4. 14.

c Anima est
tota in toto, &
tota in qualibet parte.

d Aristotle 5.
Ethic.

Et solus prudens revera est vir bonus: contra, stolidi & imprudentes sunt mali.

Reck. Syst. Ethic. Lib. 1. cap. 3. p. 148.
Pro. 24. 5.

THE EPISTLE

Prov. 28. 1.

man) encreaseth strength. From all which it is easie to conclude, and hard to be gain-said, that a cowardly person, let him swell never so big, let him carrie his crest never so high, is neither wise nor good. *The wicked flee when no man pursueth, but the righteous are bold as a Lyon.*

The kindly venting of those two affections of *Anger* and *Love* hath made mee long in this argument, and must now bee my excuse. That of *Anger*, at the present degeneration of mens mindes from that noblenesse of spirite that was wont to bee in the servants of G O D: the other of *love* to you, in encouraging you to as high resolutions as ever; though hee bee taken away that was to you as *Moses* to *Ioshuah*, your tutor in your youth, your singular instructor by his powerfull Ministry in your after-yeares: and ever your friend till hee went hence, and was seene no more. Amongst those many speeches of his, which in his ordinary conference passed from him by weight, and not by number; I will resume one in your hearing most fitting my purpose: *Innocency and independency* (said he) *make the bravest spirits.* And it cannot be otherwise: for, that mans heart which is upright with G O D, and depends upon him alone, is of invincible courage, and becomes like the spirit of *Martin Luther*, who, when newes was brought to him that both the Emperour and the Pope threatned his ruine; answered thus in short, but very stoutly, *Contemptus est à me Romanus furor & fervor, I scorne the worst the Pope can doe:* like that of *David*, *The LORD is on my side, I will not feare what man can doe unto mee.*

In vita Lutheri.

Psal. 118. 6.

Judg. 8. 21.

What you heard him speake, you saw him practice. For, I may say of him as was said of *Gideon*, *Such as the man is, so is his strength:* hee was one of a thousand for piety and courage, which were so excellently mixed with wisdom, that they who imagined mischief against his Ministry (for, no other occasion could they

EVER

DEDICATORY.

ever finde against him than touching the law of his GOD) were never able by all their plotting to doe him any more hurt, than onely to shew their * teeth. Dan. 6. 5.

And although hee bee now gathered to his Fathers, * Plal. 37. 12. yet he still speakes to you in this excellent Treatise, of which hee died in travell; encouraging you thereby still to doe worthily in Ephratah, and to hold on in those good wayes of piety which you have ever loved. The very Heathens could say that a good man was a publike good: but a good Magistrate is much more; for, hee hath a price in his hand to doe good, and is armed with power and authority to bring it to passe. These times have need of such: up therefore and bee doing: put on righteousness, and let it clothe you, and let J V S T I C E bee to you as a robe and a diademe; to breake the jawes of the wicked, and to plucke the prey out of their teeth. And although these kinde of men will for this very thing pursue you with envy, hatred, reproaches, &c. You need not care; for, their teeth are broken, and they cannot hurt you. Envy doth ever attend goodnesse; though not as a companion, yet as a thing which doggs it at the heeles. I considered (saith Salomon) every right worke, that for this a man is envyed of his neighbour. This is your comfort (and it is a great one) a GOD and the b KING shall honour you for well-doing: Hee that loveth purenesse of heart, (though for this he be scoffed and jeer'd at in the world) yet (saith Salomon) for the grace of his lips the King shall bee his c friends.

Ruth 4. 11.

χρηστὸς ἀνὴρ
ἐστὶ κοινὸν ἀγα-
θόν.

Job 19. 14, &c.

Regium est
cū benè fece-
ris malè audi-
re. Sen.

Eccl. 4. 4.

a Psalme 91.
14, 15, &c. I
will set him on
high, because
he hath knowne
my name, &c.
I will deliver

him and honour him, &c. b Prov. 22. 11. c I hold a good Iustice of Peace in his Countrey to doe mee as good service, as hee that waitt upon mee in My Privy Chamber, and as ready will I bee to reward him: For, I account him as capable of any honour, of fice or preferment about My Person, as well as any Courtier that is neere about mee.

KING JAMES'S Speech in Starre-Chamber, June 20. 1616.

THE EPISTLE

I will hinder you no longer from reading this excellent *Treatise* which properly belongs to you, being the ground-worke of two Sermons preached before you; the one at the Funeralls of that worthy J V D G E your Unkle, my most deare Father in law, (whom I honour in the dust) the other in the time of your Shirevaltry: I will therefore end all in the prayer of this Authour, and the last words that ever he spake to you in this world; *The blessings of Abraham, Isaac, and Iacob be upon the heads of You, your Wife and Children for ever.*

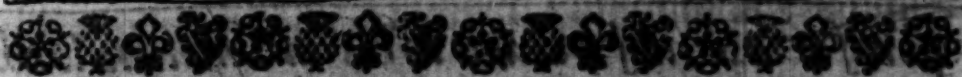
Middle-Temple,

May, 1632.

*Your loving brother,
and very friend,*

EDWARD BAGSHAWE.





TO THE READER.

BEhold here a Post-humus: a Child brought into the world after the Owne-Father was taken out of the world. A Foster-Father is thereupon required for it: but certainly, more for custome, than need. Such was the Owne-Father, as it is commendation enough for the Child to say, This is the child of such a Father. And such is the Child, as for its owne sake it will find good entertainment, though the Father of it were unknowne.

A distinct narration of the life and death of the Author you have truly and punctually (as becometh such a narration) premised.

All his Works doe shew that he was full in what he undertooke: so full, as he leaves scarce any thing (if any thing at all) for another Author to add, more than he hath done, so what he hath done.

Hee had a very searching and diving gift: whereby he was able to anatomize and lay open the severall parts and nerves of the points which he handled, and so set out pertinent signes, rules, meanes, and motives thereabout.

His expression of his mind by fit words and
phrases

The Life and Death

phrases was answerable to his inuention. Both very copious, full of variety.

Take for instance this ensuing Treatise: the maine scope whereof is to furnish a Christian against the euill day.

Therein you may obserue, how, on the one side he discover the false means which most use; and how, on the other side he re-vealeth the true meanes that are of singular use to the end intended: yea, and how he inforceth the same with reason upon reason, the better to demonstrate the equity of the point; how also he inferres all sorts of Vses thereupon; as Reprehension, Exhortation, Direction, and Consolation; and finally, how hee takes occasion from thence of an exceeding large discourse upō the foure last things, which (to use his owne words) have been ever holden very materiall and of speciall moment to make us (by Gods blessing) more humble, unworldly, provident and prepared for the euill day. Those foure beads are, DEATH, IVDGEMENT, HELL, HEAVEN.

To add more to what hee hath set out thereabouts, were to powre water into the sea. First read, then judge; and the Lord add his blessing.

W.G.

THE
LIFE AND DEATH
OF
M. BOLTON.

THat one age may tell another, that the memorial of the just shall be ever blessed; when the persons and names of those that are otherwise minded shall rot and vanish away; It hath beene the pious custome of ancient and later times, to commend to posterity the eminent graces of the Saints departed. Famous are those Panegyricke Orations made at the Tombes of the Martyrs in the Primitive times; when as their persecuting Emperours, priding themselves in their lamentable Deaths, have left no other

The Life and Death

ther noyse behind them, than the loud and long continued cries of spilling their innocent blood.

Memorable also are the Funerall Orations of the two *Gregories*, *Nyssen* and *Nazianzen* on *Basil the Great*: And in later times, to give a few instances, (for the number in this kinde is infinite) *Melancthon* and *Camerarius* wrote the life of *Martin Luther*; *Iunius* the life of *Vrsine*; *Beza* the life of *Calvin*; *Antonius Fains* the life of *Beza*; *Iofas Simler* the life of *Peter Martyr*; and *D. Humphrey* the life of our most renowned *Iewell*.

This manner of honouring the Saints is warranted by *Gods* owne example; who (for ought is revealed to us) tooke order for *Moses* buriall, digged his grave, covered him with molds, and made for him that excellent Funerall Sermon exprest in the first Chapter of *Iofhuab*. And that all-wise *God* who sweetely disposeth all things, thinkes it needfull thus to grace his owne people, that hee may hereby uphold their spirits amid those many pressures, scornes, reproaches, cruell mockings, and innumerable
other

other miseries which they endure of the world, meere for his service; bee they otherwise never so wise, just, meeke, peaceable, and unrebukeable amongst men: Witness those many terrible persecutions (mentioned in Ecclesiasticall Stories) against the Christians, though harmlesse and innocent, though they prayed for their Emperours, and G O D did miracles in their armies by their prayers; yer for this onely cause, that they honoured CHRIST, and called themselves Christians, (so odious was that precious name unto their adversaries) they were put to the extremest tortures that the utmost inventions of cruelty and rage could devise against them, as *Iustin Martyr* and *Tertullian* in their learned and eloquent Apologies for them doe amply demonstrate: this caused *Adrian* the Emperour to ordaine, that thenceforth none of them should be appeached barely for that name, unlesse they transgressed the Lawes,

According to these examples, and for the very same causes, I have adventured to publish to the world, the life and death of this

Euseb. Hist.
lib 4 C 5.

Euseb. Lib 4th
Cap. 9.

3

this man of GOD, the Authour of this Worke, now a Saint in heaven. I confesse his worth & parts deserved rather an advancement by some such eloquent Orators as I mentioned before, than a depression by my pen; but yet a pearle may bee shewed forth as well by a weake hand, as by the arme of a gyant, I shall doe no more. And let his owne worth and workes praise him in the gates. I knew him from the beginning of my youth, being my first Tutour in the Vniversitie of OXFORD, and my selfe one of his first Schollers, and from that time to the day of his death, being above seven and twenty yeares, none knew him better, or loved him more; our familiarity was such, that (alluding to that betweene *Paul* and *Timothy*) I may say, I knew his doctrine, manner of life, faith, charity, patience; and now wil only relate what I have heard and seene, wherein I will not exceed the bounds of modesty or truth.

2 Tim. 1. 4.

4.

His birth.

To begin with his birth; I observe that throughout the sacred Bible, and writings on the persons of holy men, their places of birth

birth are ever remembred; G O D loves the very ground his servants tread on: The LORD shall count (sayes David) when hee numbreth up the people, that this man was borne there; whereas of other men there shall bee no remembrance of them, they shall have none to lament or bury them, but shall be cast forth as dung on the face of the earth: so that I may say of them, as was said of Pope Boniface the eight, famous for nothing but his wickednesse; *intravit Vulpes, regnavit Leo, exivit Canis*; the Prophet David renders it thus in plaine English, *They spend their dayes in mirth, and suddenly goe downe into hell.*

Psal. 87. 6.

Hee was borne at Blacborne a towne of good note in Lancashire on Whitsunday, Anno Domini 1572. His parents being not of any great meanes, yet finding in him a great towardlinesse for learning, destinated him to bee a Scholler, and strugled with their estate to furnish him with necessaries in that kind, apprehending the advantage of a singular Schoole-Master that was then in the Towne. Hee plied his booke so well, that in short

5.
Cam. Brit pag.
752.

Mr. Y. rec.

short time he became the best scholler in the schoole : and no marvell ; for , hee had those six properties of a scholler noted by *Isocrates* and others , which concurring in one , thrust up learning to a very high elevation ,

1. He was (*Ευθυς*) of excellent parts and abilities of mind , and of a sound constitution of body .

2. Hee was (*Μνήμων*) of a very strong memory ; I meane such a memory as was notably actuated by his ready and quicke understanding . For , (as *Phylosophers* observe) that memory which tends to admiration , being of a quite differing temperature from the understanding , inclines rather to folly , and becomes the ground of that Proverbe , *The greatest Clerkes are not alwayes the wisest men .*

3. He was (*Ζητιῖμος*) a moover of doubts and questions ; this was ever an evident signe of learning ; by this our blessed Saviour approoved His learning amongst the Doctours in hearing them and asking them questions : So did the Queene of *Sheba* to King

Luke 2. 46.

Ευθυς
μνήμων
ζητιῖμος
φιλόπονος
φιλήκοος.

King Salomon. A dunce seldome makes doubts; but (as Salomon saith of a foole) alwaies boasteth and is confident.

4. He was (*φιλομαθής*) a speciall lover of learning; it was alwaies his delight to exercise himselfe in studies, and would not endure any averfions from them, as shall bee hereafter shewed.

5. He was (*φιλόπονός*) a very laborious painfull student, as shall be more largely shewed, for it is worthy imitation.

6. He was (*φιλήκουός*) a great listner after the sayings and speeches of others, and hath been often observed to be only a hearer, and to sit silent himselfe, unlesse hee was urged with some importunity; and the things hee heard, hee suffered them not to bee lost (if they were of worth) but alwayes put them downe in a booke which he particularly kept for that purpose.

He continued long at Schoole, and came not to the Vniversity till about the twentieth yeare of his age. Hee was placed at Oxford in *Lincolne Colledge* under the tuition of Mr. *Randall*, a man of no great note then, but

6.

*His studies in
Lincolne Col-
ledge.*

b

after-

afterward became a learned Divine and godly Preacher at *London*. In that Colledge hee fell close to the studies of Logicke and Philosophie, and by reason of that groundwork of learning he got at schoole, and maturity of yeares, hee quickly got the start of those of his owne time, and grew into fame in that House. In the midst of these his studies his Father died, and then his meanes failed, for all his Fathers lands fell to his elder brother now living: but this crosse by Gods providence proved a great advantage to him for his growth in learning, though it put him to monstrous paines of body and mind: for now wanting meanes to buy him bookes, he borrowed of his Tutor and others the best writers on Naturall and Morall Philosophy, and the Politickes, and read them all over, and abridged them all in his note books, which are now to be seen, and then returned the books to their owners. Nay, such a desire hee had to attaine a perfection in the things hee studied, that though hee was very well skilled in the Greeke tongue, yet that hee might attaine an exact-

exactnesse in it, he did with intolerable pains write out with his owne hand all *Homer*, (or *Hesiod* I am sure) for I have seene it (though long since) in a faire Greeke character; for hee wrote that language better than hee did either English or Latine; and asking him the reason of his paines, hee told me, it was only that he might accent perfectly. This brought him to such a readinesse, that hee could with as much facility *discourse* in the publike Schooles (for he was a famous disputant) in the Greeke tongue, as in the Latine or English: and in them all, hee wrote and spake *Stiloimperatorio*, as *Lipsius* calls it, viz a high and lofty stile, which was so familiar to him, as that he could not avoid it in ordinary conference.

From *Lincolne Colledge* hee remooved to *Brasen-Nose*: For, by the Founders of that House most of the Fellowships therein were ordained for *Lancashire* and *Cheeshire* men, but comming to that Colledge, having but few friends, hee stayed long without a Fellowship; about which time (that I may not bury in silence the charitable acts of such men

7.

In *brasen-nose Colledge*.

A man of singular eminency for learning and piety.

whom their learning and piety have made eminent) it pleased M. D. *Bret*, knowing his deserts, and perceiving him to languish for want of meanes, most bountifully to contribute for his reliefe, and by his and others bountie, with some small stipends hee had for his Lectures in that House, hee was upheld untill he had got a Fellowship, which fell out about the thirtieth yeare of his age, at which time hee commenced Master of Arts; and then by the Exercises hee performed in the House and abroad, being Regent Master he grew into fame, and was still successively chosen to be Reader of the Lectures of Logicke, and Morall, and Naturall Philosophy, (as by the Statutes of the House they were appointed to be read) which hee performed so strictly, and with such exactnesse, as that hee got credit and applause with the best, but some envyy with his successors, that by his example were now provoked to a more frequent and painfull reading of them, which were seldome and sleightly performed before. And such was his esteeme in the Vniversitie for his publike disputations,

Putations, which hee ever performed with such readinesse and acutenesse of speech and wit, and such profoundnesse of learning, that when hee was a Master of Arts but of small standing, hee was chosen by the now Lord Arch-Bishop of Canterburie, Vice-Chancellor at King JAMES His first comming to that Vniversity, to bee one of the disputants before the King, and to reade in Naturall Philosophy in the publike Schooles. Besides his knowledge in Logicke and Philosophy, wherein he excelled, he was also well studied in the Metaphysicks and Mathematicks, and in all Schoole-Divinitie, especially in *Thomas Aquinas*, which he had read over once or twice, and had exactly noted him throughout, as may appeare in his notes.

But all this while (or for the most part) though he was * very learned, yet he was not good, hee was a very meane scholler in the schoole of *Christ*, he drew no religious breath from the foyle he came, & his master like an ill seeds-man sowed the tares of Popery in most of his schollers: this manner of education made him more apt to tread in any path

b 3

than

8.

* I may truly say of him, as Tertullian of Irenaeus. That he was curiosissimus omnium doctrinarum explorator.

than that which was holy; hee loved Stage-
 playes, cards and dice, he was a horrible swearer
 and Sabbath-breaker, and boone-companion, and
 was ever glad (as I have heard him say) of
Christmas-holy-dayes, and marvellous melan-
 cholic when they were ended, hee loved not
 goodnesse nor good men, and of all sorts
 of people could not abide their companie
 that were of a strict and holy conversation,
 such hee would fetch within the compasse
 of *Puritans*, thinking that by that lawlesse
 name he had deprived the *ipso facto* both of
 learning and good religion. Such a generall
 scorne hath this degenerate age put upon
 the wayes of G O D, that the name of *Pu-
 ritan* which is truly and properly the name
 of the ^a proud heresie of *Norvatus*, or
 els of the ^b vile sect of the *Anabaptists*, is for
 want of seeking redresse by our *Ecclesiasticall
 Lawes*, become the honorable nickname of
 the best and holiest men. This wretched hu-
 mour Mr. Bolton further discovered at *Cam-
 bridge*, for being there at a *Commencement*,
 and meerey carried with the fame of Mr.
Perkins, went to heare him preach, whose
 plaine

^a Euseb. Hist. l.

6. cap. 42. &

lib. 7. cap. 7.

^b Preface of K.

James to his

ΒΑΣΙΛΙΚΟΝ

ΔΩΡΟΝ.

plaine but very sound and substantiall preaching meeting at once in him with a curious palate and unsanctified heart; quite turned his stomacke against that good man, that he thought him (to speake in his owne phrase) *a barren empty fellow, and a passing meane scholler*. I have heard many of late (much of Mr. Boltons temper in goodnesse at that time, but inferior in learning) speake the like of Mr. Perkins; but the eminent learning of that man (famous abroad as well as at home) is so farre above their reach; that to traduce his worth is to question their owne. And that late learned Bishop of Salisbury in the defence of his booke against the cavils of Dr. Bishop, hath in many places amply commended his learning. So that the precious name of Mr. Perkins shall like an ointment powred forth, fill all the quarters of this land with a fresh and fragrant sweetnesse, when nothing shall survive of his *Detractors*, but their unsavoury and unlearned spight against so holy a man. And Mr. Bolton himselfe when God changed his heart (which I will next write

c *Willielmus Perkinsus doctissimus theologus. Reck. Syst. Pol. lib. 1. p. 208.*
d Dr. Abbot in his reply to Bishop.

e He was but
little above 40
yeares old whe
he died.

9.
His conversion.

* He was for
his eloquence
called *Golden
mouthed An-
derton* when
he was but a
Scholler.

of) hee changed his opinion of Mr. *Perkins*, and thought him as learned and godly a Divine as our Church hath for many yeares enjoyed in soe young a man : But I proceed.

When hee was of *Brasen-Nose Colledge*, he had familiar acquaintance with one Mr. *Anderton* his Countrey-man, and sometime his Schoole-fellow, a very good Scholler, but a strong Papist, and now a Popish Priest, and one of the * learnedest amongst them. This man well knowing the good parts that were in Mr. *Bolton*, and perceiving that hee was in some outward wants, tooke this advantage, and used many arguments to perswade him to be reconciled to the Church of *Rome* and to go over with him to the English Seminary, telling him hee should be furnished with all necessaries, and should have gold enough (one of the best arguments to allure an unstable minde to Popery) Mr. *Bolton* being at that time poore in minde and Purse, accepted of the motion, and a day, and place was appointed in *Lancashire*, where they should meet, and from thence take shipping

ping and be gone. Mr. Bolton met at the day and place, but Mr. Anderton came not, and so hee escaped that snare, and soone after returned to *Brasen-Nose*, where falling into the acquaintance of one Mr. *Peacocke* Fellow of that House, a learned and godly man, it pleased God by his acquaintance to frame upon his soule that admirable workmanship of his repentance and conversion to eternall life, but by such a way of working as the LORD seldome useth but upon such strong vessels which in his singular wisdom hee intendeth afterward for strong encounters, and rare imployments. The first newes hee heard of GOD was not by any soft and still voyce, but in terrible tempests and thunder, the LORD running upon him as a Gyant, taking him by the necke and shaking him to peeces, as hee did *Iob*; beating him to the very ground, as hee did *Paul*, by laying before him the ougly visage of his sinnes which lay so heavy upon him, as hee roared for grieve of heart, and so affrighted him, as I have heard him say, hee rose out of his bed in the night for
very

Iob 16. ver. 12,
13. 14.

very anguish of spirit. And to augment his spirituall misery, hee was exercised with fowle temptations, *horribilia de Deo, terribilia de fide*, which *Luther* called *Colaphum Satanae*; for as he was parallell with *Luther* in many things, as I shall shew anone: so was he in these spirituall temptations which were so vehement upon *Luther*, that the very venom of them dranke up his spirits, and his body seemed dead,* *Vt nec calor, nec sanguis, nec sensus, nec vox superesset*, that neither speech, sense, bloud or heat appeared in him, as *Iustas Ionas* that was by and saw it, reporteth of him: but this sharpe fit of *Luthers* lasted but for one day, but *Mr. Boltons* continued for many moneths; but yet *GOD* gave him at length a blessed issue, and these grievous pangs in his spirituall birth produced two admirable effects in him (as well as in *Luther*) which many times ensue upon such *hard labour*, an invincible courage and resolution for the cause of *GOD*, in the which he feared no colours, nor the face or force of any; secondly, a singular dexterity in comforting afflicted and wounded spirits, as
shall

*In his Epistle
to Melanctho.

shall bee likewise further shewed.

Vpon this hee resolved to enter into the Ministry, and about the thirty fift yeare of his age was ordained Minister, after which he wholly applyed himselfe to the worke of the Ministry, and improoved all his learning and time to that excellent end: A little while after he was in the Ministry, he was by meanes made knowne to Mr. *Iustice Nicolls*, at that time *Serjeant at Law*, who observing the comelinesse of his person and the stuffe that was in him, had it alwayes in his thoughts to advance him, and about the thirty seventh yeare of Mr. *Boltons* age, the personage of *Broughton* in *Northampton-shire* falling void, hee did by my hand send for him from the Vniversity to his chamber at *Serjeants Inne*, and presented him to that living, at which time Dr. *King* late Bishop of *London* being then by accident at the Iudges chamber, thanked him for Master *Bolton*, buttold him withall, that hee had deprived the Vniversity of a singular Ornament: Then did hee put out his first booke, containing *A discourse of true happinesse*, which hee dedica-

10.

His entry into
the Ministry.

dedicated to *Serjeant Nicolls* his Patron, which for the godlinesse of the matter, and eloquence of the stile therein contained, was universally bought up, and divers have confessed, that at first bought it out of curiosity, for some sweet relish in the Phrase, tooke CHRIST to boote and thereby tooke the first beginning of their heavenly tast.

11.

About the fortieth yeare of his age, for the better settling of himselfe in house-keeping upon his Personage, hee resolved upon marriage, and tooke to wife *Mrs. Anne Boyse* a Gentlewoman of an ancient house and worshipfull family in *Kent*, to whose care hee committed the ordering of his outward estate, hee himselfe onely minding the studies and weighty affaires of his heavenly calling, in the which for the space of twenty yeares and more, hee was so diligent and laborious, that twice every Lords day hee Preached, and Catechized in the Afternoone, in which Catechisme he expounded the Creed and ten Commandements in a very exact manner; And upon every Holyday, and on every Friday before the Sacrament

ment hee expounded some Chapter, by which meanes he went over the greater portion of the Historicall part of the Old and New Testament. And in them all, as was well observed by a learned and grave * Divine that preached at his Funerall, hee prepared nothing for his people but what might have served a very learned Auditory, and in all his preachings, hee still aimed next to the glory of God at the conversion of soules, the very crowne and glory of a good Minister at the appearing of that great day: and herein God wonderfully honoured his Ministry in making him an aged Father in CHRIST, and to beget many sonnes and daughters unto righteousness; for I may truly say, many hundreds were either absolutely converted, or mightily confirmed, or singularly comforted in their grievous agonies by his Ministry: for he had such an art in this kind of relieving afflicted consciences, which hee acquired, partly by great paines and industry in searching into that skill, but chiefly by that manifold experience hee had in himselfe and others, that he was sought to farre

* M. Estwick
his Sermon at
his funerall.

farre and neere, and divers from beyond the Seas desired his resolution in divers cases of Conscience, which was the onely cause that made him put forth that last learned and godly Treatise of his, which hee stiled; *Instructions for a right comforting afflicted consciences.*

12.

And though in his manner of preaching hee was a *Sonne of thunder*, yet unto bruised reeds and those that mourned in spirit, hee was as sweet a *Sonne of Consolation* as ever I heard, and with a very tender and pitifull heart powred the oyle of mercy into their bleeding wounds. Hee (as was said of *Luther*) was a mighty opposite to the Divels kingdome, and had a singular skill to discerne his sleights and that cunning craftinesse whereby hee lies in wait to deceive. He ever thought that there was no such way to cast downe the strong holds of Sathan, and to batter his kingdome, than (after the steps of *Iohn the Baptist*) to lay the axe close to the root of sinne, and to set it on with such power, as that the Divell and all his agents were not able to resist it. By this means
he

he got ground of Satan and wasted his kingdom, and *there were daily added to his Ministry such whose hearts were softened thereby.* And in all his Sermons, hee ever used to discover the filthinesse of sinne, and to presse very powerfully upon the conscience the duties of Sanctification, in expression whereof three things were remarkable in him.

1. Such courage and resolution of spirit as is scarcely to bee found in any. I am perswaded that in the cause of God hee could have beene contented with *Martin Luther, totius mundi odium & impetum sustinere*; to have undergone the hatred and violence of the whole world, whereby hee gave such vigour unto the truth hee delivered, that it pierced betweene the very joynts and the marrow.

2. Impartiality; he would spare none in their sinnes either great or small, he knew he was to deliver his Masters vwill, with vvhom was no respect of persons.

3. His wisdom; as he was of high courage, so vvas it excellently tempered vvith vvildome, descried in these foure things. 1. In

all

all his denunciations against sinne, he never personated any man whereby to put him to shame, unlesse his own inward guiltines caused him to apply it to himselfe. 2. He would never presse upon the conscience the guiltinesse of sinne, or other strict point, but hee would fortifie it by Scripture, by the ancient Fathers, (in which hee was ripe and ready) and the concurrence of the best Orthodox Writers, to stop the mouth of all slanderers that should accuse his doctrine, either of noveltye, or of too much precisenesse. 3. When hee had search'd the conscience to the very quicke (as hee would doe) hee ever offered CHRIST in all his beauty and sweetnesse, and powred it forth upon the conscience with such a torrent of Eloquence as would have melted the hearts of any, but those which obstinately refused the voice of that powerful charmer. 4 He would alwaies protest unto his people, that it was a trouble & grief to him to preach against their sins, he delighted not to vex any of their consciences, he should be glad the case was so with them, that hee might only preach the riches of the mercies
in

in CHRIST all his dayes ; But he knew no other way to pull them out of the snare of Satan and state of darkenesse then the way hee tooke, without drawing the horrible sin of Bloud-guiltinesse upon his soule.

But that which made his preaching more illustrious, was that burning & shining light which appeared in his life and conversation in these five particulars.

1. His Piety, wherein I need not say much, for that second booke of his concerning *directions for walking with GOD*, were framed out of the pious Meditations of his owne heart, as a guide for himselfe for the ordering of his steps in the wayes of righteousness, which hee so strictly observed throughout the course of his life that (allowing to him his frailties and infirmities, which the holiest men while their flesh is upon them shall not be freed from) hee could not bee justly taxed by any, no nor his very enemies (if hee had any such) of any grosse and scandalous finnes since his first conversion from them. And no marvell if hee attained to such a height of holinesse when he was lifted

Piety.

a Et certe ex est semperq; fuit hominum omnium etiam piorum & Chriſtiano- rum vita, ut semper etiam in optimis & castissimis moribus tamen aliquid possis desiderare.

Iewel. Apol.

Aug. p. 64.

b Sanctorum vitam inveniri posse dicimus sine crimine : sine peccato autem qui se vivere existimat, non id agit ut Peccatū non habeat, sed ut veniam non accipiat.

Aug. Enchir.

Tria faciunt
Theologum;
Oratio, medi-
tatio, tenta-
tio. Luther.
This Author
was exercised
in them all.

* Which be
then fifty and
finely called
Magnalia Dei.

Psal. 126. 1.

up thither by the wings of prayer. His constant course was to pray sixe times a day, twice by himselfe in private, twice in publique with his family, and twice with his wife. Besides, many dayes of private humiliation and prayer ever before the receiving of the Communion, and many dayes besides, for the miseries of the Churches in *France* and *Germany*, &c. which hee performed with such ardency of spirit, that as was said of *Martin Luther*, Hee used such humility as in the presence of almighty *GOD*, but such fervency and faith, as if hee had beene talking with his friend. And *GOD* heard his prayers; for, to the comfort of his soule, a little before his death he heard of the * mighty victories obtained by the King of *Sweden* against the Emperour, to the astonishment of all the world, that those eyes which now behold it with joy, do scarce believe themselves in the fruition of it. *VVhen the LORD* (saith the Psalmist) turned againe the captivity of *Zion*, we were like them that dreame. So indefatigable were the paines of this godly man in his private devotions and publike preaching, that

that being advised by Physicians for his healths sake, to breake off the strong intentions of his studies; hee rejected their counsell, accounting it greater riches to enjoy CHRIST by those fervent intentions of his minde, then to remit them for the safeguard of his health: Much like the speech of that famously learned Dr. Reynolds to the Doctors of Oxford, comming to visit him in his last sicknesse (contracted meerely by his exceeding paines in studie, by which he brought his withered body to a very *σκελετον*) who earnestly perswading him that he would not *perdere substantiam propter accidentia*, i. e. to lose his life for learning, he with a sweet smile finely answered out of the Poet. *Nec propter vitam vivendi perdere causas;*

Juvenal.

Nor yet for love of life lose that dare I,
Which is the cause I live, my industry.

2. For his Gravity, he was of a very comely presence, hee had a countenance so finely tempered with gravitie and austeritie, that hee in a manner commanded respect from others; in so much that many forbore to speake or act unseemely things in his presence,

Gravity.

sence, that would not have beene so modest in other company : Such a Majestie doth grace imprint upon the countenances of holy men, that they draw respect from the greatest : this made those persecuting Emperors to feare the very faces of those poore Christians that appeared before them : And this caused *Constantine* the Great so to honor the countenance of Old *Paphnutius*, though disfigur'd by the losse of his eye, that hee did often for his delight kisse the hollow of that eye which was lost for the cause of CHRIST. So true is that of *Salomon*, wisdom causeth the face to shine, and the rigour of the countenance to bee changed.

*Socrates lib 1.
6. 8.*

Zeale.

3. Hee was very Zealous for GOD, not onely by the power of his Ministry in converting many, wherein God had wonderfully blessed him, but in any publike or private good that tended to the honour of GOD, to whose glory he wholly sacrificed himselfe & all his studies, which I can the more safely affirme, in that I know hee hath divers times refused preferment from some of the Nobility

A true Argument that hee sought not great things himselfe.

lity and Prelates of this Kingdome, and for no other cause in the world, but that hee might not be divorced from that Countrey where his Ministry was so much embraced and wrought so good effects.

4. But zeale is oft of such violent motion, *Wisdom.* that as the ancient Philosophers supposed of the *primum mobile*, that if the motion thereof were not finely cooled and allayed by the *cælum Christallinum* next to it, it would set all the Orbs on fire; and therefore the zeale of this Reverend man was alwayes tempered with singular Wisdome and discretion, for though in all his Sermons he prest mightily upon the conscience of his hearers, who many times like babes childishly wrangled at the breasts which should nourish them, yet were they never able to resist the authority by which hee spake, so that for the space of 22 yeares, being the whole time that his Lamp of light shined in *Northampton Shire*, his doctrine was never drawne into question either for error or schisme: so studious was hee ever of the unity and peace of the Church of ENGLAND which hee dearly loved,

loved that none could justly quarrell with him, but Papists and other Sectaries, as also others that were corrupted with error or evill life.

charity.

5. Lastly for his Charity, hee was ever universally bountifull, but especially hee exceeded in those publike distresses of Germany, France, Bohemia, &c. and to those that stood in true neede: for the enabling of himselfe hereunto, I have heard him often say (& he made it evident to me) that ever since he was Minister of Broughton, he spent every yeare all the renewes of his Personage (which was of good valew) in the maintenance of his family and acts of hospitality & charity; And that the estate wherewith God hath blessed him otherwise, was meerely raised by that temporall estate he had at first. Let them therefore of his own coate from henceforth cease to traduce him, whom they never did nor dare to imitate. I am sure the Towne of Broughton will ever have cause to blesse God for his charity: for when that lamentable fire was among them, September 21. Anno Domini 1626. besides the many pounds
hee

hee spent out of his owne purse, hee was a chiefe meanes that by the only supply of the Country without any Letters Patents from above their houses which were burnt downe unto the ground were all new built, and their outward estates liberally sustained and upheld. Nay such was his charity, that though some of his owne towne had not onely slandered his Ministry, but wronged him in his tithes, yet hee put it up, and never called them to question as hee might, nor ever had any suite with them all his dayes. So that I may for conclusion summe up all this in that witty commendation of Nazianzen on Basil the Great, *Hee thundred in his Doctrine, and lightened in his conversation.*

*Oratio funebre
in laudem
Basili.*

This inestimable treasure it pleased God to put in an earthen vessell, and about the beginning of September last, began to breake it by visiting him with a *Quartan ague*; a disease which brought Calvin to his end, and by the judgement of the best Physitians, by reason of the long and grievous paroxysmes whereby it afflicts, is ever deemed mortall unto old men; and so it appeared to him,

14.
*His sickness
and death.*

for perceiving after two or three fits that it mastered his strength, hee patiently submitted to indure, what by struggling hee could not overcome; And called for his *Will* which hee had made long before, and perfecting some things in it, hee caused it to be laid up, and afterwards wholly retired into himselfe quitting the world; and solacing his soule, with the meditation of the joyes of heaven, which he had provided to preach to his people, for having compiled an elaborate discourse, *de quatuor Novissimis*, of the foure last things, **DEATH, IUDGEMENT, HELL** and **HEAVEN**, an argument that some Iesuites & Friars have bungled in, and having finished the three former, told them that the next day he would treat of Heaven; But the day before being Saturday hee was visited with sicknesse, and never preached after. God then preparing him for the fruition of those inexplicable joyes which hee had provided for his people in contemplation.

15.

His sicknesse though it was long and sharpe, yet hee bare it with admirable patience, for he saw Him that is *invisible*, and his whole

* Antē dies
firme decem
quā exiret ē
corpore à no-
bis postulavit
præsentibus,
ne quis ad eum
ingrederetur,
nisi ijs tantum
horis quibus
medici ad in-
spiciendum in-
trarent, vel
cū ei infer-
retur refectio,
& itā obser-
vatum ac f-
ctum est, &
omni illo tem-
pore orationi
vacabat. *Pos-
sid. de vit.
August.*

speech of * *Saint Augustine*, who desired ten
dayes before hee died, none might come to
him, that hee in that time might the better
fit himselfe for God. But to those that came
to him he gave very godly and wise exhorta-
tions suting to their callings and conditions,
for although his body was wasted with con-
tinuall fits towards the Close of his life, yet
his understanding and memory were as a-
ctive and quicke as in the time of his health.
Hee encouraged the Ministers that came to
him, to bee diligent and couragious in the
worke of the Lord, and not to let their spi-
rits faint or droope for any affliction that
should arise thereupon. To all that came to
him, he bad them make sure of Christ, before
they came to die, and to looke upon the
world as a lump of vanity; He thanked God,
for his wonderfull mercy to him in pulling
him out of hell, in sealing his Ministry with
the conversion of many soules, which hee
wholly ascribed to his glory.

17.

About a weeke before he died, when his
silvercord began to loosen, and his golden
bouke to breake: Hee called for his wife, and
desi-

desired her to beare his dissolution, which was now at hand, with a Christian fortitude, a thing which he had prepared her for by the space of twenty yeares, telling her that his approaching death was decreed upon him from all eternity, and that the counsell of the LORD must stand, and bad her make no doubt but shee should meete him againe in Heaven; And turning toward his * children told them, that they should not expect hee should now say any thing to them, neither would his ability of body and breath give him leave, hee had told them enough in the time of his sicknesse and before, and hoped they would remember it, and verily believed *that none of them durst think to meete him at that great Tribunall in an unregenerate state.* About two dayes after, divers of his Parish coming to watch with him, he was mooved by a friend that as hee had discover'd to them by his Doctrine, the exceeding comforts that were in CHRIST, hee would now tell them what hee felt in his soule. *Alas (said he) doe they looke for that of mee now that want breath and power to speake? I have told them enough in*

Isay 46.

* He had five Children, one soune, and foure daughters.

my

my Ministry. But yet to give you satisfaction,
I am by the wonderfull mercies of GOD as full
of comfort as my heart can hold, and feele nothing
in my soule but CHRIST with whom I heartily
desire to bee; And then looking upon some
that were weeping, said, Oh what a deale adoe
there is before one can die!

18.

The night before hee died, when the
doores without began to bee shut, and the
daughters of Musicke to bee brought low,
and hee lying very low with his head, ex-
pecting every moment when the wheele
should be broken at the Cisterne, yet being
told that some of his deare friends were then
about him to take their last farewell, He cau-
sed himselfe to be lifted up, and then like old
Iacob bowing himselfe on his beds-head, after a
few gaspings for breath, hee spake in this
manner. I am now drawing on apace to my dis-
solution, and am just in the Case of * Sir Iohn
Pickering, Hold out Faith and Patience, your
worke will speedily be at an end: And then sha-
king them all by the hands, prayed heartily, and
particularly for them, and desired them to
make sure of heaven, and to beare in minde
what

* A Justice of
Peace in
Northamp-
ton Shire,
whose vertuous
memory I can
never thinke of
but in the
phrase of the
Apostle. The
world was not
worthy of him.
Heb. 11.

" what he had formerly told them in his Ministe-
 " ry, protesting to them, that the doctrine which
 " he had preached to them for the space of twenty
 " yeares, was the truth of GOD as he should an-
 " swer it at the Tribunal of CHRIST, before
 " whom hee should shortly appeare. This hee
 spake when the very pangs of death were
 upon him. Whereupon a very deare friend
 of his taking him by the hand, and asking
 him if he felt not much paine, Trulyne (said
 hee) the greatest. I feele it you cold hands. And
 then speaking to be laid downe againe, hee
 spake no more untill the next morning when
 he tooke his last leave of his Wife and Chil-
 dren, prayed for them and blessed them all,
 and that day in the afternoone about five of
 the clocke, being Saturday the 17 day of De-
 cember, Anno Dom. 1671. in the 64th yeare
 of his age yeelded up his spirit to GOD who
 gave it, and according to his owne speech
 celebrated the ensuing Sabbath in the Kingd-
 dome of Heaven. Thus in the space of fife
 teene weekes was the first and most glorious
 light put out in Bronghton, that ere this was
 enjoyed of that many aged & infirm sould-
 And

And thus have you (good Reader) the Life and death of this very learned and godly man truly set forth : If any man shall contradict any thing that I have written of him ; I shall not bee carefull to answer him : For, if he be good, and well knew Mr. Bolton, hee will not have the face to object : If hee bee * bad, I hold him not worth answering : I shall onely say to him in the language of *Tacitus*, *didicit ille maledicere, & ego contemnere*, He hath taught his tongue to speake ill, and I have learned to contemne it.

* Contra Sy-
cophantæ
morsum non
est remedium.
Sen.

20.

There is onely one objection which I will answer and no more ; which began to bee muttered in his life time, and is now likely to make a lowder noise, if it bee not put to silence.

Object.

His preaching twice a Sabbath is more than needs, halfe of it is but *prating*: And Ministers under the Gospell may take more libertie, and are not tied to such precisenesse and severity of life as he used.

Answer.

I will not grace this objection so much as to bee long in answering it : The former part of this objection this learned Author

in

in his *Bookes of Walking with God*, and in his *Epistle to his last Booke* dedicated to that religious noble Knight, *Sir Robert Carre*, both by reasons and the constant practice and precepts of the ancient *Fathers*, preaching twice a day, sometimes every day, hath abundantly and unanswerably confuted. I will onely add two examples of later times, the one, of renowned *Calvin* (the glory of his age) who Preached or Lectured almost every day, and some dayes twice; which Preachings were so excellent, that they were the matter of those laborious and learned *Commentaries* of his upon the Bible, which occasioned *Dr. Reynolds* aptly and truly to call him *doctissimus & fidelissimus Scripturae interpres*, the most learned and faithfull expounder of Scripture. The other, of our most precious *Jewell*, who was a very frequent and constant Preacher, and hastned his own death this way: for, riding to preach at *Lacock* in *Wiltshire*, a gentleman that met him perceiving the feebleness of his body, (which hee had wasted out in such spirituall labours) advised him for his healths sake to
 returne

*In vita Calv.
 per Theod.
 Bez & Melch.
 Adam.*

returne home againe. To whom this godly
Bishop by way of allusion to that brave
speech of *Vespasian* the Emperour thus excel-
lently replied, *Oportet episcopum concionantem*
mori, which in the * storie of his life is thus
englised, *It becommeth best a Bishop to die prea-*
ching in the pulpit. And so hee did, for pre-
sently after the Sermon hee was by reason
of sicknesse forced to his Bed, from whence
hee never came off, till his translation to
Glory.

For the latter part of the Objection tou-
ching that precisenes of life that was in him
and which ought to bee in the Ministers of
God, Let him that objecteth but well read
and minde those strict precepts of the Apo-
stle *Paul* to *Timothy* and *Titus*, the examples
of primitive times and those precise injun-
ctions for the Clergy that are dispersed
throughout the whole body of the Canon
Law, and to come neerer home in the Pro-
vinciall Constitutions of *Canterbury*, But es-
pecially in those excellent reformed Ecclesi-
asticall Lawes compiled by the two and thir-
ty Commissioners (whose names I have
scene

* Oportet Im-
peratorem
stantem mori.
Xiphil. in vita
Vespat.
* *D. Humphrey*
in the life of
B. Jewell.

1 Tim. 3.
Tit. 1. 1.

6 A crapula &
ebrietate quæ
honestatem
eorum defor-
mant omnes
omnino clerici
abstineant &
vigilanter, &c.
Steph. in Con-
cil. Oxon.

under * King Edward the sixth owne
hand appointed by him for the purgation
of that foule body of the Cannon Law)
and I doubt not but he that so objecteth
ywill either be ashamed of his ill tongue, or
his ill life.

These last Laws were by Royall Autho-
rity printed in the Moneth of April Anno
Domini 1571. and are at this Day (for ought
I know) Authenticke rules and Canons a-
mongst the Clergy: One of these Lawes
touching Ministers, I will recite in the
proper words of the Law. *Non sint compa-
tores, non aleatores, non aucupes, non venatores,
non sycophantæ, non otiosi, aut supini, sed sacra-
rum literarum studio, & predicationi verbi di-
vationibus pro Ecclesia ad DOMINUM dili-
genter incumbant, Refor. legum ECCLES. Tit.
de ECCLES. & Minist Cap. 4. Fol. 48.*

Nay that Councell, or rather Conspiracy of
Trent, as Bishop Jewell calls it, of which I may
say, as was said of Ithacius, that the hatred
of the Priscillian heresie was all the virtue
he had: So all the goodnesse of this Coun-
cell chiefly consisted in the reformation

* M. S. Sr.
Rob. Cotton.
Consistit hæc
deformitas in
vanitate habi-
tus. Item in
mala societate.
Item deforma-
tur hæc hone-
stas, cum cleri-
cus se immisceet
in negotijs se-
cularibus. Item
intendendo
minis & jocu-
latoribus. Item
tabernas in-
grrediendo, nisi
tempore itine-
ris. Item ad a-
leas & taxillos
ludendo, vel e-
isdem interes-
sendo. Item
quocumque or-
natu superfluo
utendo Lind-
wood lib. 2. de
vit. & honest.
cleric. fol. 37. l.
viii. in titulo

Jewell Apol.
Quasi vero
iam orbis ter-
rarum non vi-
deat conspira-
tionem illam
esse non concilium, p. 114.

of the badnesse of the Clergy. Heare how
precisely it speakes in it owne Language,
*Nil est quod alios magis ad pietatem & Dei
cultum assidue instruat, quam eorum vita & ex-
emplum qui se diuino ministerio dedicarunt, &c.
Quapropter sic decet omnino clericos in sortem
Domini vocatos vitam moresque suos omnes com-
ponere, ut habitu, gestu, incessu, sermone alijsque
omnibus rebus nil nisi grave, moderatum, & reli-
gione plenum prae se ferant: leuia etiam delicta,
quae in ipsis maxima essent, effugiant, ut eorum a-
ctiones cunctis afferant venerationem, &c. Sta-
tuit sancta Synodus, ut quae alias à summis Pon-
tificibus & à sacris Concilijs de Clericorum vi-
ta, honestate, cultu doctrinaque retinenda, ac simul
de luxu, comestationibus, choreis, aleis, ac qui-
buscunque criminibus, nec non * secularibus ne-
gotijs fugiendis copiose ac salubriter sancita
fuerunt, eadem in posterum iisdem poenis, vel ma-
joribus, arbitrio Ordinary imponendis obser-
uentur: nec appellatio executionem hanc quae ad
morum correctionem pertinet suspendat, Conc.
Triden. sess 22. Cap. 1.*

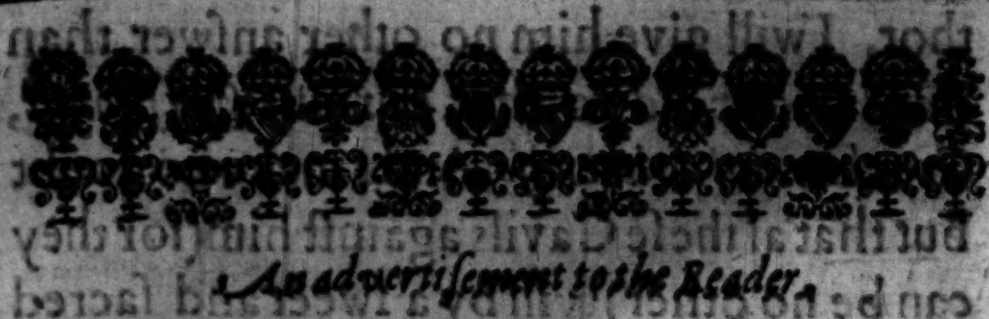
* Veteres
Canones Apo-
stolorum illum
episcopum, qui
simul & civi-
lem magistra-
tum & ecclesi-
asticam functi-
onem obire ve-
lit, iubent ab
officio summo-
veri cap. 8. 1^{mo}.
apud p. 122.

If any man have any more Objecti-
ons against this reverend and gracious Au-
thor,

thor, I will give him no other answer than
our Saviour did to that curious *Questionist*,
Goe thou and do likewise. And I make no doubt
but that al these Cavils against him (for they
can be no other) will by a sweet and sacred
exchange be resolved into earnest contenti-
ons after that happinesse which he now en-
joyes at his right hand where is, *Fulnesse of
joy and pleasures forevermore.*

Luk. 10. 37.





An advertisement to the Reader

Good Reader,



Other Works of this incomparable *Author* have their scale, so in special this *Post-humus*, his last and best work on *The four last things*. No sooner was it put to publicke view, but presently it was taken up, and read with much content. I suppose therefore that much wrong would be done both to the deceased *Author*, and also to surviving *Readers*, if impression should not be added to impression, so long as it is so much desired. In this third impression I have taken the best care I could, to have the whole Work reviewed: not for alteration of any part of the *Authors* matter or Method (For who dares offer to alter that which such an *Apelles* hath begun and finished) but for a more ready finding out both of the principall points appertaining to the maine scope of this *Treatise*, and also of other very usefull and profitable passages which are there and there, even every where on sundry-by-occasions, inserted. For the *Author* was full of matter. He was well furnished for any point, that on the maine or on the bye (as we speak) fell out: and answerably he took occasion to vent himselfe, and at large to handle what he observed to be most needfull and usefull, Instance his *Treatise of Marriage*, pag. 46, 47, &c. of heavenly and earthly *joy*, pag. 59. &c. *Of Faith*, pag. 64, &c. and of sundry other points, whereupon he hath shewd that none of his precious pearls may be lost, but rather every profitable point be distinctly observed by the *Reader*, the *Heads* of them are pointed out in the Margin: and that what every one most delighteth in, may be more readily found out, an *alphabetical Index* is hereunto annexed. There is also in this edition added, more then in the former, a pious & powerful *Sermon* preached at the Funerall of this Worthy *Author*, which drew abundance of teares from the eyes of the then present *Auditors*, and may yet further worke on the *Readers* thereof. I commend all (good *Reader*) to thy courteous acceptance, and to G o d s gracious blessing.



M. BOLTONS FOVRE LAST THINGS.

DEATH, IVDGEMENT,
HELL, HEAVEN.

ISA. XXVI.

*In that day shall the song be sung in the land of
Judah, &c.*



We have here in this Chapter
First, A Consolation for
Gods people in the time of
their captivity. The Summe
whereof is this: Though all
things seeme to threaten ru-
ine, and tend towards confu-
sion; yet the issue will be, that God will most mi-
sericordiously rescue and relieve His owne; who after-
wards, will not onely themselves acknowledge

*The Summe
of the Chap-
ter.*

B

and

PREPARATION

2

The Parts of the Chapter and magnifie His miraculous hand in their preservation and support, but also stirre up others to rely wholly upon that mighty LORD, that never did, or ever will faile or forsake any that put their trust in Him. In the seven first Verses.

Secondly, An *Institution*, or *Instruction*, How the godly should carrie themselves in the time of crosses and chastisements; and what difference there is betweene them and the gracelesse in such Cases. From Ver. 7. to the end.

In the first Part we may take notice, and into our consideration these three Points.

1. Provision of a comfortable *Song* for the people to carrie with them, as it were into Captivity, and the fiery Triall; that in the midst of their pressures they might be eased and refresh'd with a conceipt, that the Day would come, wherein they should joyfully sing the song of enlargement and salvation, Ver. 1. Though when they *sate downe by the rivers of Babylon*, their hearts would not serve them to sing any *Song of Zion*, but fell asunder in their breasts like drops of water, yet assuredly, all GOD's faithfull Ones, who believed His Prophet and Promises, would in the meane time secretly sweeten their sorrowes and sufferings, with a patient expectation of this happy Day, and heavenly mirth.

How sorrowes are sweetned.

2. The Song it selfe, Ver. 1, 2, 3. Wherein wee may consider, 1. The Time, when the Song shall be sung: *In that Day*] which we may understand, 1. Historically, literally, typically, of the Israelites deliverance out of Babylon, and the miserable slavery

The Churches Day.

slavery thereof. 2. Anti-typically, of the blessed enlargement of G o d s E left out of the snare and bondage of the Divell. 3. And mystically also, (as some Divines thinke) of the joyfull coming of Christians out of spirituall Babylon, *Rev.* 17.5. and from under the tyranny of Antichrist. 4. Complementally, of gathering the Saints out of this vale of teares, and from the eager pursuit of that great red Dragon, and the powers of darknesse, into *Ierusalem* which is above, where they shall joyfully sing triumphant Hallelujahs in the highest heaven for ever and ever, *Gal.* 4.26. 2. The Matter of the Song; which is, *Salvation*, *Ver.* 1. *Peace*, *Ver.* 3. *Holy Company*, *Ver.* 2. Pure pleasure, comfort, sound contentment, &c.

3. An Exhortation, or exhortatory Apostrophe, to trust in *Iehovah*. And there is added, for ever; lest upon G o d s delay, and respiting reliefe, we should despaire or have recourse unto the *arme of flesh*. Reasons to enforce this exhortation are three. 1. In Him is *אבן חן* *rupes secularum*, everlasting strength, *Ver.* 3. A *rock of eternity*, upon which we may for ever sweetly and safely rest and repose our selves, amidst the many furious stormes and boisterous waves of this troublesome world. 2. He is able to tame, take downe, and trample in the mire, the insolency and pride of the most raging persecutors, *Ver.* 5. And to raise His, though never so low and languishing, to set them upon a *Rocke of safety and salvation* for ever, and to give them the neckes of their enemies to tread upon, *Verse* 6. 3. *Hee weighs and watches over*

*Inducements to
trust in Jeho-
vab.*

PREPARATION

the wayes of the just, Verse 7. See Ieremie 17.7.

Now whereas the Prophet in the first place doth furnish the people of God before-hand with a strong counter-comfort and cordiall against their faintings in the furnace of affliction, we may thence be instructed, that,

Provision to be made against the evil day.

DOCT. It is an holy wisdom, and happy thing, to treasure up comfortable provision against the Day of calamity.

It is good counsell, and a blessed course, to store up comfort against the evil Day.

He that gathereth in Summer, (saith Salomon) is a sonne of understanding: But he that sleepeth in Harvest, is a sonne of confusion, Prov. 10.5. If not by an immediate sense, yet by a warrantable analogy and good consequent this Place will beare this Paraphrase.

Mischiefe of security in quietnesse.

That man which now in this faire and seasonable Sun-shine of his gracious visitation is lull'd asleepe with the Syren-songs of these sensuall times upon the lap of pleasure; swims downe the temporizing torrent of these last and lewdest dayes with full saile of prosperity and ease, against the secret wafts and counter-blasts (as it were) of a reclaiming conscience, as thousands doe, to their utter undoing for ever; mis-pends his golden time, and many goodly opportunities of gathering spirituall Manna, in grasping gold, gathering wealth, growing great, greatning his posterity, clasping about the arme of flesh, satisfying the appetite, and serving himselfe: In a word, he that while it is called To day, turnes not on Gods side, and by forwardnesse

nesse and fruitfulness in his blessed wayes, treasures up comfort and grace against his ending houre, shall most certainly upon his bed of death, and illumination of conscience, find nothing but horrible confusion and feare, extreamest horror and insupportable heaviness of heart: his soule must presently downe into the kingdome of darkness, and bottome of the burning lake, there to lie everlastingly in tempestuous and fiery torments, the sting and strength whereof doth not onely surpasse the pens and tongues of Men and Angels, but the very conceipt of those that suffer them, which if a man knew, he would not indure one houre for all the pleasures of ten thousand worlds: His body (the pleasing and pampering whereof hath plunged him into such a sea of calamity and woe) must descend into the house of death, an habitation of blacknesse and truckyt: lie downe in a bed of dust and rottennesse covered with wormes, guarded and kept full sure by the Prince and powers of darkenesse unto the judgement of the great Day: and then the whole man must become the wofull object of the extremity and everlastingnesse of that fiercest and unquenchable wrath, which (like infinite rivers of brimstone) will feed upon his soule and flesh, without remedie, ease, or end.

But that happy man, which in the short summers day of his miserable and mortall life, gathers grace with an holy greedinesse, plies the noble trade of Christianity with resolution and undauntednesse of spirit, against the boisterous current and

Benefit of gathering grace before death.

corruptions of the times; grows in godlinesse, Gods favour, and fruits of good life; purchases and preserves (though with the losse of all earthly delights) peace of conscience, one of the richest treasures and rarest jewels that ever illighted and made lightsome the heart of man in this world: I say that man, though never so contemptible in the eyes of the worldly-wise, though never so scornfully trod upon and overflowne by the tyranny and swelling pride of those ambitious self-flattering Gyants, who, like mighty winds, when they have blustered a while, breathe out into naught, shall most certainly upon his dying-bed meet with a glorious troupe of blessed Angels; ready and rejoycing to guard and conduct his departing Soule into his *Masters joy*. His body shall be preserved in the grave by the all-powerfull providence, as in a Cabinet of rest and sweetest sleepe, perfumed by the buriall of our blessed SAVIOUR, untill the *glorious appearing of the great GOD*. And then, after their joyfullest re-union, they shall both be filled, and shine thorow all eternity, with such glory and blisse, which in sweetenesse and excellency doth infinitely exceed the possibility of all humane or Angelicall conceipt.

**Quæ lingua, vel quis intellectus capere sufficit illa supernæ civitatis quanta sint gaudia; Angelorum choris interesse, cum beatissimis spiritibus gloriæ conditoris assistere, præsentem DEI vultum cernere, incircumscriptum lumen videre, nullo mortis metu affici, incorruptionis perpetuæ munere lætari, &c. Gregor. Hom. 37. in Evang.*

Thus you see in short, what a deale of confusion that miserable man heapes up for his precious Soule against the Day of wrath, which spends

the span of his transitory life after the waies of his owne heart: and how truly he is a sonne of understanding, who in the few and evill daies of short abode upon earth, treasures up grace and spirituall riches against the dreadfull winter night of death.

For I would have you understand, that by *con-
fortable provision*] I meane not,

*What provi-
sion is fruitlesse.*

Lands, livings, or large possessions; I meane not wealth or riches: Alas! These *will not profit in the day of wrath, Prov. 11. 4.* They certainly *make themselves wings, and in our greatest need, will flie away as an Eagle toward heaven, Prov. 23. 5.*

1 Riches.

I meane not silver or gold: they shall not be able *to deliver in the day of the Lords wrath, Zeph. 1. 18.* Will he esteeme thy riches? no not gold, nor all the forces of strength, *Iob. 36. 19.*

I meane not top of honour, or height of Place: this (without religion) serves onely to make the downfall more desperate and remarkable. They are rais'd on high (saith the very Poet) that their ruine may be more irrecoverable. But what do I meddle with the Poet? the Prophet is plaine and peremptory against the pride of ambition: *Thy terriblenesse hath deceived thee, and the pride of thine heart: O thou that dwellest in the clefts of the rocke, that bouldest the height of the hill: Though thou shouldst make thy nest as high as the Eagle, I will bring thee downe from thence, saith the Lord, Ier. 49. 16.*

2 Honours.

I meane not the arme of flesh, or Princely favours. Assuredly, that man which gratifies great Ones to the wounding of his conscience by the

*3 Favours of
men.*

formall slavery of basenesse and insinuation, or any ill offices of ambitious servitude in feates of irreligious policy, injustice, cruelty, turning Turk and traitor to those that trusted him, &c. shall at last receive no other recompence of such abhorred villany, when divine vengeance begins to take him in hand, than that which justly fell upon *Indas* (in the extremity of his anguish and sorrow) from the *chiefe Priests and Elders*, *Matth. 27. 4.* If ever great men, or earthly Potentates did take their flattering slaves out of the hands of G O D at that highest Tribunall, or were able to free a guilty soule from eternall flames, it were something to grow rich, and rise by vile accommodations, and serving their turne in the meane time. But such a man shall certainly (in the day of his last and greatest need) bee cast with horrible confusion of spirit, and incurable griefe of heart, upon *Wol-sies* rufull complaint, and cry out when it is too late: *Had I beene as carefull to serve the G O D of heaven, as my great Master on earth; he had never left mee in my gray haire.* Favours of greatnesse may follow a man in faire weather, and shine upon his face with goodly hopes and expectation of great things; but in shipwracks even of worldly things, where all sinkes, but the sorrow to save them; or especially upon the very first tempest of spirituall distresse, they steere away before the Sea and Wind, leaving him to sink or swim; without all possibility of helpe or rescue, even to the rage of a wounded conscience, and gulfe (many times) of that desperate madnesse, which the Prophet describes

scribes, *Isa. 8. 21, 22, He shall fret himselfe, and curse his King and his G O D, and looke upward. And he shall looke unto the earth: and behold trouble and darknesse, dimnesse of anguish, and he shall be driven to darknesse.*

By *comfortable Provision* therefore, I mean treasures of a more high, lasting, and noble nature: The blessings of a better life, comforts of godliness, graces of salvation, favour and acceptation with the highest Majesty, &c. They are the riches of heaven onely which we should so hoard up, and will ever hold out in the times of trouble, and Day of the L O R D S wrath. Amongst which, a sound faith, and a cleare conscience are the most peerelesse and unvaluable jewels; able by their native puissance, and infused vigour, to pull the very heart (as it were) out of Hell, and with confidence and conquest to looke even Death and the Divell in the face. There is no darknesse so desolate, no crosse so cutting, but the splendor of these is able to illighten, their sweetnesse to mollifie.

What provision is most comfortable.

So that the blessed counsell of CHRIST, *Mat. 6. 19, 20.* doth concur with, and confirme this Point: *Lay not up for your selves treasures upon earth, where moth and rust doth corrupt; and where thieves breake thorow and steale. But lay up for your selves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not breake thorow, nor steale.*

Mat. 6. 19, 20. expounded.

By *moth and rust* those two greedy and great devourers of gay clothes, and glistering treasures,

two

*The vanity of
all worldly
things.*

Repente quidem alia seculi corrunt, pulchra transiunt. Nam cum stare in his floribus suis mundus cernitur, repentinâ fortunâ turbatur: aut festinâ, & omnia deturbante morte concluditur. Vana ergo sunt gaudia seculi, quæ quasi manentia blandiuntur: sed amatores suos, citò transeundo decipiunt. *Greg. in 1. Reg. Cap. 11.*

two capitall vanities upon which worldlings dote, and two greatest inchaunters of mortall men, are insinuated and signified unto us all those iron teeth, and devouring instruments of mortality, by which corruption eates into the heart of all earthly glory, wastes insensibly the bowels of the greatest bravery, and ever at length consumes into dust the strongest sinewes of the most Imperiall Sovereignty under the Sun. The LORD of Heaven hath put a fraile and mortall nature, a weake and dying disposition into all worldly things. They spring and flourish, and die. Even the greatest and goodliest Politique Bodies that ever the earth bore, though animated with the searching spirit of profoundest Policy; strengthened with the resolution and valour of the most conquering commanders, sighted with Eagle eyes of largest depth, fore-sights and comprehensions of State, crowned with never so many warlicke prosperities, triumphs, and victorious atchievements, yet (like the naturall Body of a man) they had (as it were) their Infancy, youthfull strength, mans state, old age, and at last, their grave. We may see (*Dan. 2. 35.*) the glory and power of the mightiest Monarchies that ever the Sun saw, shadowed by *Nebuchadnezzars* great Image, sink into the dust, and become like *the chaffe of the Summers threshing floores*, upon a windy day.

Unto all Dominions GOD hath set their periods: who, though he hath given to man the knowledge of those wayes by which kingdoms rise and fall: yet hath lest him subject unto the affections which draw on these fatal changes in their times appointed, *St. Walter Raveleigh. P. 1. Lib. 5. Cap. 3. Sect. 13.*

Heare

Hear a wise and noble writer speaking to this purpose, though for another purpose: *Who hath not observed, what labour, what practice, perill, bloud-shed, and cruelty, the Kings and Princes of the world have undergone, exercised, taken on them, and committed; to makethemselves and their issues Masters of the world? And yet hath Babylon, Persia, Egypt, Syria, Macedon, Carthage, Rome, and the rest, no fruit, flower, grasse or leafe, springing upon the face of the earth, of those seeds: No, their very roots and ruines do hardly remaine. All that the hand of man can make, is either over-turned by the hand of man; or at length by standing and continuing consumed.* What trust then or true comfort in the arme of flesh, humane greatnesse, or earthly treasures? What strength or stay in such broken staves of reed? In the time of need, the Worme of vanity will wast and wither them all, like *Jonahs gourd*; and leave our naked foules to the open rage of wind and weather; to the scourges and Scorpions of guiltinesse and feare. It transcends the Sphere of their activity, as they say, and passeth their power to satisfie an immortall soule, to comfort thorow the length of eternity; either to corrupt or conquer any spirituall adversaries. For couldst thou purchase unto thy selfe a Monopoly of all the wealth in the world; wert thou able to empty the Westerne parts of gold; and the East of all her spices and precious things; shouldest thou inclose the whole face of the earth from one end of heaven to another, and fill this wide worlds circumference with golden heapes and hoards of pearle: diddest thou in the meane

Sr Walter
Rawleigh.

The ruine of the
goodliest Per-
sons of the world
fore-shewes the
dissolution of
the whole.

No worldly
thing brings
good to the
soule.

What satisfi-
eth the soule.

meane time sit at the sterne, and hold the reines in thine hand of all earthly kingdomes, nay, *exalts thy selfe as the Eagle, and set thy nest among the stars;* nay, like the *sun of the morning* advance thy Throne even *above the starres of G o d*; yet all these, and whatsoever else thou canst imagine, to make thy worldly happinesse compleat and matchlesse, would not be worth a button unto thee upon thy bed of death, nor do thee a halfe-penny-worth of good in the horror of that dreadfull time. Where did that man dwell, or of what cloth was his coat made, that was ever comforted by his goods, greatnesse, or great men, in that last and forest conflict? In his wrastring with the accusations of conscience, terrors of death, and oppositions of hell? No, no: It is matter of a more heavenly metall, treasures of an higher temper, riches of a nobler nature, that must hold out and helpe in the distresses of soule, in the anguish of conscience, in the houre of death, against the stings of sinne, wrath of G o d, and last Tribunall. Do you think that ever any glorified soule did gaze with delight upon the wedge of gold, that tramples under foot the Sun, and lookes All-mighty G o d in the face? No, no: It is the society of holy Angels, and blessed Saints, the sweet communion with its dearest Spouse, that unapproachable light which crownes G o d s sacred Throne, the beaurty and brightnesse of that most glorious Place, the shining Body of the Sonne of G o d, the beatificall fruition of the Deity it selfe, the depth of Eternity, and the like everlasting Fountaines of spirituall ravishment

ravishment and joy, which onely can feed and fill the restlesse and infinite appetite of that immortall Thing with fullnesse of contentment, and fresh pleasures, world without end.

Thrice blessed and sweet then is the advice of our Lord and Master **J E S U S C H R I S T**, who would have us to turne the eye of our delight, and eagernesse of affection, from the fading glosse and painted glory of earthly treasures; wherein naturally the worrne of corruption and vanity ever breeds, and many times the worrne of an evill conscience attends; the one of which eats out their heart when wee expect an harvest; The other seizes upon the Soule in the time of sorrow, and sinks it into the lowest hell: And as Men of **G O D**, and Sonnes of Wisdome, to mount our thoughts, and raise our spirits, and bend our affections to *things above*; which are as farre from diminution and decay, as the Soule from death; and can bee no more corrupted or shaken, than the Seat and Omnipotency of **G O D** surpris'd. For, besides that, they infinitely surpasse in eminency of worth and sweetnesse of pleasure, the comprehension of the largest heart, and expression of any Angels tongue; they also out-last the dayes of heaven, and run parallell with the life of **G O D**, and line of Eternity. As we see the Fountaine of all materiall light to powre out his beames, and shining abundantly every day upon the world without wearinesse, emptinesse, or end; so, and incomparably more doth joy and peace, glory and blisse, spring and plentifully flow every moment with fresh streames

The mind to be raised from things below to things above.

Difference betwixt things below & above.

Heavenly treasure.

streames from the face of the *Father of Lights* upon all His holy ones in heaven, and that everlastingly. O blessed then shall we be upon our beds of death, if (following the counsell of our dearest **L O R D**, who shed the most precious and warmest bloud in His heart to bring our soules out of hell) wee treasure up now in the meane time, heavenly hoards which will ever happily hold out, a stock of grace, which never shrinks in the wetting, but abides the triall of the Spirit, and touch-stone of the Word in all times of danger, and Day of the **L O R D**: even that accurate, circumspect, and precise walking, pressed upon us by the Apostle, *Eph. 5.15*. Though pestilently persecuted and plagued by the enemies of **G O D** in all ages: And that purity which Saint *John* makes a property of every true-hearted Professour, *1 John 3.3*. So much opposed and bitterly oppressed by the world; and yet without which none of us shall ever see the face of **G O D** with comfort. If while it is called *To Day*, we make our peace with His heavenly Highnesse, by an humble continued exercise of repentance: by standing valiantly on His side; by holding an holy acquaintance at His mercifull Throne with a mighty importunity of prayer, and godly conversation above; by ever offering up unto Him in the armes of our Faith (when he is angry) the bleeding Body of His owne crucified Soane, never giving Him over, or any rest, untill He be pleased to register and enroll the remission of our sinnes in the Booke of Life, with the bloody lines of **C H R I S T S** Soule-saving sufferings, and golden characters

characters of His owne eternall love. If now, before we appeare at the dreadfull Tribunall of the ever-living G O D, (and little know we whose turne is next) we make our friends in the Court of Heaven: the *blessed Angels*, in procuring their joy and love, by a visible constancy in the fruits, teares, and truth of a sound conversion. The *Spirit of comfort* by a ready and reverent entertainment of His holy *Motions*, and inspirations of grace: the *Sonne and Heire* of the King of glory, the Foundation and Fountaine of all our Blisse, in this world and the world to come: from whose meritorious bloud-shed and blessed mediation arise all those floods of mercy and favour, which refresh our soules in this vale of teares; and also those unknown bottomlesse seas of pleasure, peace and all unspeakable delights, which will superabound and overflow with new and fresh sweetness for ever and ever in the Paradise of G O D. Blessed are they, that ever they were borne, who have already got him their Advocate at the right hand of His Father. For, besides many other glorious priviledges thereby, in all their exigents and extremities, they may be ever welcometo the *Seat of mercy*, and be sure to speed. If a man had a suit unto the King, it were a comfortable and happy thing to find a friend in Court. But if the Kings speciall and choicest Favourite; nay, His owne only Son were his Intercessour; how confident would he be to prevaile and prosper, to conquer his opposites and crowne his desires? Why then should any poore Christian be discomforted
and

The benefit
of having
CHRIST our
Advocate.

and cast downe: nay, why should he not be extraordinarily raised and ravished in spirit with much joyfull hope, and sweet assurance, when he throwes himselfe downe at the Throne of grace; with the dearest Sonne of the eternall God, the Heire of heaven and earth, the Mediator of the great Covenant of endlesse salvation is his Advocate at the hand of His Almighty Father in the most high and glorious Court of Heaven? Wherefore when an humbled soule, and trembling spirit is sore troubled, and almost turned backe from his purpose of prayer, and prostration at the foot of heavenly Majesty, by entertaining before-hand a feeling apprehension of his owne abhorred vilenesse, and the holy purity of Gods all-seeing and searching eye, *which cannot looke on iniquity*; let this consideration comfort and breed confidence, that **JESVS CHRIST** the Sonne of Gods love doth sollicite and tender the suit, who out of His owne sense and sympathy of such like troubles and temptations, doth deale for us with a true, a naturall, and a sensible touch of compassionatenesse and mercy. Shall that blessed Saviour of ours call and cry for a pardon to His Father, for those which put Him to Death; who were so farre from seeking unto Him, that they sought and suck'd His blood; and shall He shut His eares against the groanes of thy grieved spirit, and heavy sighs of thy bleeding soule, who values one drop of His blood at an higher price, than the worth of many worlds? It cannot be.

Thus that saying of *Salomon*, and this counsell

Heb. 4. 15.
Luke 23. 34.

of

of CHRIST makes good the truth of the Point, which may further appeare by these Reasons.

I. Taking this counsell betime, and hoarding up heavenly things in this harvest time of grace, mightily helps to assuage the smart, mollifie the bitterneffe, and illighten the darknesse of the evill Day. It is soveraigne, and serves to take the venom, sting and teeth out of any crosse, calamity, or distresse: and so preserves the heart from that raging hopelesse sorrow, which, like a devouring Harpie, dries up, dissolves, and destroyes the bloud, spirits, and life of all those who are destitute of such a divine Antidote. What vast difference may wee discern betweene *Iob* and *Indas*; *David* and *Achitophel*, in the dayes of evill? The two men of GOD being formerly enriched with his favour and familiarity, so behaved themselves, the one in the ship-wracke of his worldly happinesse, the other in the hazard of his Kingdome, as though they had not beene troubled at all: The LORD gave; and the LORD hath taken away, saith *Iob*, when all was gone, blessed be the name of the LORD. If I shall find favour in the eyes of the LORD, saith *David*, He will bring mee againe, and shew me both it, and His habitation: But if Hee thus say, I have no delight in thee: behold, here am I, let Him doe to mee, as seemeth good unto Him. But the spirits of the other two false and rotten-hearted fellows in the time of trouble were so overtaken, nay, over-whelmed with griefe, that they both hanged themselves.

2. This holy providence before hand may happily

Reasons for
hoarding up spi-
rituall provision.
1. It allayes the
evill of afflicti-
ons.

Iob. 1.

2. *Sam. 15. 25.*
26.

2. It prevents
despaire.

112.33.18.

3. It grace to
our profession.

happily prevent a great deale of restlesse impatience, reprobate feares, forlorne distractions of spirit, hying to the caves, crying to the mountaines, bootlesse relying upon the arme of flesh; *Cursing their King and their G O D, and looking upward, roaring out with hideous groanes; Who among us shall dwell with the devouring fire? Who among us shall dwell with the everlasting burning? &c.* All which desperate terrours and tumultuations of conscience are wont to surprize and seize upon unholy and unprepared hearts, especially when G O D's hand is finally and implacably upon them.

3. And wee shall heereby excellently honour and advance the glory of Profession; when it shall appeare to the world, and even the contrary-minded are enforced to confesse; that there is a secret heavenly vigour, undauntednesse of spirit, and noblenesse of courage which mightily upholds the hearts of holy men in those times of confusion and feare, when theirs melt away within them like water, and *be as the heart of a woman in her pangs.* Worldlings wonder and gnash the teeth heereat: When they see, as *Chrysostome* truly tels us, the Christian to differ from them in this; that he beares all crosses couragiously; and with the wings (as it were) of faith, out-fores the height of all humane miseries. He is like a *Rocke*, incorporated into *J E S U S C H R I S T*, the *Rocke of eternity*, still erect, inexpugnable, unshaken, though most furiously assaulted with the tempestuous waves of any worldly woe, or concurrent rage of all infernall powers. But all the imaginary
man-

man-hood of gracelesse men doth ever in the day of distresse either vanish into nothing, or dissolve into despaire.

4. Expression of spirituall strength in the time of trouble from former heavenly store, is a notable meanes to move others to enter into the same good way, and grow greedy after grace; to draw and allure them, to the entertainment and exercise of those ordinances, and that *one necessary thing*, which onely can make them bold and unmoveable like *Mount Zion* in the day of adversity. I have knowne some, the first occasion of whose conversion, was, the observation of their stoutnesse and patience under oppressions and wrongs, whom they have purposely persecuted, with extremest malice and hate. So blessed many times is the brave, resolute, and undaunted behaviour of *G o d s* people in the time of triall, and amidst their forest sufferings, that it breeds in the hearts of beholders, thoughts even of admiration and love, nay a desire of imitation, and turning on the other side. When they represent to the eye of the world their ability to passe thorow the raging flames of fiery tongues untouched, to possesse their soules in peace amidst scorpions, thornes, and rebels, to passe by basest indignities from basest men without wound or passion, to hold up their heads above water in the most boisterous tempests, and deepest seas of danger, to triumph over all adversary power in the evill day; I say, by *G o d s* blessing, this may make many come in and glorifie *G o d*, marvelling and enquiring,

4. Is an encouragement to others.

whence such invincible fortitude, and bravenesse of spirit should spring; concluding with *Nabuchadnezzar*: Surely, *The servants of the most high GOD*. And so at length their affections may be so set on edge after the excellencie and amiablenesse of *JESVS CHRIST*, who being *The mighty GOD*, and *The Lyon of the Tribe of Judah*, doth alone inspire all His with such a Lion-like courage; that they may seriously and savingly seek His face and favour; saying with those, *Cant. 5. 9. What is thy Beloved more than another Beloved, O thou fairest among women?* — *That wee may seeke Him with thee.* Whenthey behold such a deale of Majesty and mirth to shine in his face whom they make the marke of all their spitefull rage and revenge; their teeth with which they could have torne him in peeces, may water; and they industriously desire to know, what that is, which makes such a man so merry in all estates.

The folly of them that take no thought for the day of reckoning.

Vses. 1. This may serve to awaken and reprove all those secure and carelesse companions, who, if they may enjoy present contentment, and partake in the meane time of the prosperity and pleasures of the times, wherein they tumble themselves with insolency, luxury, and ease; take no thought, make no provision at all against a day of reckoning, provide no food against a foule day, treasure up no comfort against the *LORDS* coming, prepare no armour or aid for that last and dreadfull conflict upon their beds of death. Alas poore soules! Did they know and feelingly apprehend what a deale of horror, astonishment and

and anguish dogs them continually at the heeles, ready and eager after a few daies of filthy and fugitive pleasures, to seize upon them like travaile upon a woman with child, suddenly, unavoidably, and in greatest extremity, and that so intollerable, that they shall never be able either to decline or endure, the very weakeſt biting of the never-dying worme, or the leaſt ſparkle of thoſe everlaſting flames; they would thinke all the daies of their life few enow to gather ſpiritual strength againſt that fearefull houre. Nay, ſome are ſuch cruell caitiſs and *Cannibals* to their owne ſoules, and ſo accuſedly blinded by the Prince of darkneſſe, that inſtead of comfortable proviſion, they heape up wrath againſt the day of wrath; inſtead of grace, **G O D** : favour and a good conſcience, peace, joy, and refreshing *from the preſence of the L O R D*, they lay up ſcourges, and Scorpions for their naked ſoules and guilty conſciences againſt the time and terroure of the **L O R D** : viſitation. For, let them be moſt aſſured; all their lies, oathes, rotten and railing ſpeeches; all their covetous, luſtfull, ambitious and malicious thoughts; all their ſwaggering and furious combinations againſt **G O D** : people, ſenſuall revellings, joviall meetings, &c. with all, *When their feare cometh as deſolation, and their deſtruction cometh as a whirlwind,* like ſo many envenimed ſtings, run into their ſinfull ſoules, and pierce them thorow with everlaſting ſorrow. Alas ! What will the ſonnes and daughters of pleaſure do then ? And all thoſe ſpiritual beggers and bankrupts who have greedily

*Heapers of
wrath againſt
the day of
wrath.*

The terrors of
such as are not
prepared for
their account.

Deut. 28. 67.

hunted, all their life long after these mortall things of this life, as if their soules had beene therein immortall; and utterly neglected those things which are immortall, as if their selves after the world had beene but mortall: What do you think will be their thoughts upon the very first approach of the Port of death, to which in the meane time all winds drive them? Full sad, and heavy thoughts (LORD thou knowest) then at leisure enough to reflect severely upon their former folly, though formerly beaten from them by their health and outward happinesse, and will pay them to the uttermost for all the pleasing passages of their life past. O then they shall lie upon their last beds like *Wild Bulls in a net, full of the fury of the LORD*; And in the morning they shall say, would GOD it were even: and at even they shall say, would GOD it were morning, for the feare of their hearts wherewith they shall feare, and for the sight of their eyes, which they shall see. Then (though too late) will they lamentably cry out and complaine: *What hath pride profited us? Or what good hath riches with our vaunting brought us? All those things are passed away like a shadow, and as a Poste that hasteeth by. And as a ship that passeth over the waves of the water, and when it is gone by, the trace thereof cannot be found: neither the path-way of the keele in the waves. Or as when a bird hath flowne thorow the aire, there is no token of her way to be found, but the light aire being beaten with the stroke of her wings and parted with the violent noise, and motion of them, is passed thorow, and therein afterwards no signe where she went*

is to be found. Or like as when an arrow is shot at a marke, it parteth the aire, which immediately commeth together againe; so that a man cannot know where it went thorow: Even so we in like manner, as soone as we were borne, began to draw to our end, and had no signe of vertue to shew: but we consumed in our owne wickednesse. For the hope of the ungodly is like dust, that is blowne away with the wind, like a thin froth that is driven away with the storme: like as the smoke which is disperfed here and there with a tempest, and passeth away as the remembrance of a guest that tarieth but a day. If a Minister who labours industriously all his life long, to worke upon such as sit under him every Sabbath; Of which, some all the while preferre some base lust before the LORD IESVS: others will not out of their formality to the forwardnesse of the Saints, do what he can, or presse he them never so punctually and upon purpose; I say, if it were possible, that he might talke with any of them, some two houres after they had beene in hell; Oh! How should he find the case altered with them? How would they then roare, because they had dis-regarded his Ministry? What would they not give to have a grant from GOD, to trie them in hearing but one Sermon more? How would they reare their haire, gnash the teeth, and bite their nailes, that they had not listened more seriously, and taken more sensibly to heart those many heavenly instructions, spirituall discoveries, secret (but well understood) intimations, that their state to GOD-ward was starke naught, by which hee sought with much earnestnesse and

*The issue of
such as regard
not their faith
full Minister.*

*Despisers of
their Minister
described.*

Back. 33. 31, 32

zeale, even to the wasting of his bloud and life, to save the bloud of their soules? And yet for all this, you will not be warned in time, *charme the charmers never so wisely*: But some of you sit here before us from day to day, as senselesse of those things which most deeply and dearly concerne the eternall ruine, or welfare of your precious soules, as the seates upon which you sit, the pillars you leane unto; nay, the dead bodies you tread upon: others looking towards heaven a faire off and professing a little, *sit before us* as though they were right and truly religious; *and they heare our words, but they will not doe them*: For with their mouth they shew much love, but their heart goeth after their covetousnesse. And loe, we are unto them, as a very lovely song of one that hath a pleasant voice, and can play well on an instrument: For they heare our words, but they do them not. They are friends to the better side, may go farre, and even suffer sometimes in good causes, &c. But let us once touch them in point of commodity, about their enclosures, immoderate plungings into worldly affaires, detaining Church-dues, usury, and other dishonest gaine, and bate niggardise; If out of grieve of heart for their shaming Religion, exposing the Gospell of IESVS CHRIST to blasphemy, and hardening others against Profession, we meddle with their fashions, their pride, their worldly-mindednesse, and conforming to the world almost in every thing, save onely some religious formes; If we presse them more particularly upon danger of damnation to more holy strictnesse, precisenesse and

and zeale, knowing too well, by long observation and acquaintance, that they never yet passed the perfections of formall Professours, and foolish Virgins: Alas! We then find by too much wo-
 full experience; if they politickly bite it not in, that this faithfull dealing doth marvellously discontent them, and these *precious Balmes* do breake their heads with a witnesse, and make the bloud run about their eares; whereupon they are wont to fall upon us more foule, (such true Pharisees are they) than would either the drunkard or good-fellow, the Publicans and harlots do in such cases: they presently swelling with much passionate heat, proud indignation, disdain and impatiency to be reform'd, have recourse to such weake and carnall cavils, contradictions, exceptions, excuses and raving; that in nothing more do they discover to every judicious man of G O D, or any who doth not flatter them, or whom they doe not blinde with their entertainements and bounty, or delude with painted pretences, and art of seeming, their formality, and false-heartednesse. *And yet, as they are characteriz'd, Isa. 57. 2. They seeke the L O R D daily, and delight to know his waies, as a nation that did righteousness, and forsooke not the ordinance of their G O D: they aske of Him the ordinances of justice: they take delight in approaching to G O D: They may have divine Ordinances on foot in their families, entertaine G O D's people at their Tables, fast and afflict their soules upon dayes of humiliation, as appears in the fore-cited Chapter, Verse 3. Heare the word gladly, with Herod; and with*

Formall Professors.

with much respect and acceptation *observe* the messenger, &c. But they will not stirre an inch further from the World, or nearer to G o d, say what he will, let him preach out his heart, as they say. They will not abate one jot of their over-eager pursuit after the things of this life, or wagg one foot out of the unzealous plodding course of formall Christianity; no, not for the Sermons, perhaps of twenty yeares, and that from him who hath all the while laboured faithfully so farre to enlighten them, as that they might not depart this life with hope of heaven; and then with the *foolish Virgins*, fall (utterly against all expectation, both of themselves and others) into the bottomlesse pit of hell. *O quàm multi cum hac spe ad aeternos labores, & bella descendunt!* How many (saith one) goe to hell with a vaine hope of heaven; whose chiefeft cause of damnation is their false perswasion, and groundlesse presumption of salvation! Well, be it either the one, or the other; the besotted sensualist, or selfe-deluding formalist, could we speake with them upon their beds of death (their consciences awaked) or the day after they were damned in hell; we should find them then, though in the meane time they suffer many sowre apprehensions to arise in their hearts against us, in a much altered tune and temper. Then would they with much amazednesse and terrible feare, yell out those now too late hideous complaints: *Wee fooles counted his life madnesse, &c. we wearied our selves in the way of wickednesse and destruction, &c. What hath pride profited us? &c.* Then would they curse all dawbers,

dawbers, and justifie all downe-right dealers: contempt of whose counsell, would now cut in peeces their very heart-strings with restlesse anguish and horror, and mightily strengthen the never-dying worme; whereby the enraged soule will thrust its owne hands, as it were, into its owne bowels, and teare open the very fountaine of life and sense to feed upon it selfe. For, the worme of conscience (say Divines) is onely a continuall remorse and furious reflexion of the soule upon its owne wilfull folly, and thereby the wofull misery it hath brought upon it selfe.

See Basil. Tom.
1. Pag 469.

What is the
worme of con-
science.

2. This may serve to stirre up all the sonnes and daughters of wisdom to hoard up with all holy greedinesse, instead of earthly pelfe, transitory toys and shining clay, the rich and lasting treasures of divine wealth and immortall graces. For, these heavenly jewels purchased with CHRISTES bloud, and planted in the heart by the omnipotent hand of the HOLY GHOST, will shine comfortably upon our soules with beames of blessednesse and peace, amid all the miseries and confusions, the darknesse and most desperate dangers of this present life: nay, in the very *valley of the shadow of death*, their splendour and spirituall glory will not onely dissolve, and dispell all mists of horror which can possibly arise from the apprehension of hell, the grave, those last dreadfull pangs, or any other terrible thing; but also illighten, conduct and carie us triumphantly thorow the abhorred confines of the *King of feare* upon the wings of joy, and in the armes of Angels, to *unapproachable light*,
unknowne

The bene fit of
heavenly trea-
sure.

*Changes to be
expected*

unknown pleasures, and endlesse blisse. It may
be, as yet, thou standest upright without any
changes, unstir'd in thy state by any adverse
storme, supposing thy mountaine so strong, that thou
shalt never bee mooved. Thus long perhaps the
*Almighty hath bene with thee: His candle hath
shined upon thy head, and His patient providence
rested with all favour and successe upon thy Taber-
nacle; so that hitherto thou hast seene no dayes of
sorrow; but even washed thy steps with butter, and
the rocke hath poured thee out rivers of oyle, &c.* Yet
for all this, the day may come, before thou die,
that thou maist be stript of all, and become as
poore as *Iob*, as they say, by fire, robbery, sureti-
ship, ship-wracke, the destroying sword, desolati-
ons of war, or by the hand of *God* in some other
kind; Even, *A day, an houre, a moment* (saith one)
*is enough to over-torne the things that seemed to have
bene founded and rooted in adamant: Labour there-
fore industriously before-hand so to furnish and
fortifie thine heart with patience, noblenesse of
spirit, Christian fortitude, the mightinesse of Iobs
faith, Cap. 13. 15. And his manifold integrities,
Cap. 31. That if such an evill day should come up-
on thee (and who can looke for exemption when
he lookes upon Iobs affliction) thou maist with an
unrepining submission to *Gods* good provi-
dence and pleasure, take up his sweetest resolution
and repose: Naked came I out of my mothers wombe,
and naked shall I returne thither: the *LORD* gave,
and the *LORD* hath taken away, blessed bee the name
of the *LORD*. Though, as yet, by a miracle of
rarest*

*Dies, hora, mo-
mentum, ever-
tendis domina-
tionibus suffi-
cit, quæ ada-
mantinis cre-
debantur radi-
cibus esse fun-
datur, Casaub.*

Iob 1. 11.

rarest mercy, calmnesse and serenity rest upon the
 firmament of our state; yet who knowes how
 soone; especially, sith many of G O D S dearest
 servants beyond the seas have lyen so long in
 teares and bloud; some dismall cloud and tempe-
 stuuous storme may arise out of the hellish foggs of
 our many hainous sinnes and crying abominati-
 ons, and breake out upon us, and that with greater
 terrour, and farre more horribly, by reason of the
 unexpectednesse and our present desperate securi-
 ty: Though the Sun of the Gospell, and glory of a
 matchlesse Ministry shine yet full faire among us
 in the Meridian of our peace and prosperous daies,
 yet little know wee, how soone and suddenly it
 may decline and set in a sea of confusion, calamity
 and woe: And therefore hoard up greedily in the
 meane time, and while the Sun shines, a rich trea-
 sury of saving knowledge, grace and good life;
 that if need require, thou mayst then resolutely re-
 ply with blessed *Paul* against all contradictions and
 temptations to the contrary: *I am ready not to be* Acs. 21. 13.
bound onely, but also to die for the name of the L O R D
J E S U S: Though at this present thou dost per-
 haps with much sweet contentment enjoy thy
 G O D comfortably, and His pleased face; many
 heavenly dewes of spirituall joy, glorious re-
 freshings, and aboundance of spirituall delights fall
 upon thy soule from the Throne of mercy every
 time thou comest heare Him; Thou canst say
 unto thy Dearest out of thy present feeling, *I am* Can. 6. 13.
my Beloveds, and my Beloved is mine, and in some
 good measure keepe a part with the Saints of old,
 in

in such victorious and triumphant Songs as these:
 Job. 19 23, 24, 25. *Oh that my words were now written, Oh that they were printed in a booke! That they were graven with an iron pen and lead in the rock for ever. For, I know that my Redeemer liveth, &c. Wee will not feare, though the earth be removed: and though the mountaines bee carried into the middest of the sea: though the waters thereof roare, and be troubled, though the mountaines shake with the swelling thereof. Selah. I am perswaded that neither death nor life, nor Angels, nor principalities nor powers, &c. Yet for all this that onely wise G o d of thine may hereafter for some cause seeming good to Himselfe, and for thy good, with-draw from thee the light of His countenance, and sense of His love, and leave thee for a time to the darkenesse of thine one spirit, and Satans forest temptations, &c. Ply therefore in this prosperity of thy soule all blessed meanes; the Ministry, Sacraments, Prayer, Conference, Meditations, humiliation-dayes, holinesse of life, clearenesse of conscience, watching over thy heart, walking with G o d, sanctified use of afflictions, experimentall observation of G o d s dealings with thee from time to time, workes of justice, mercy and truth, &c. Thereby so to quicken, fortifie and steele thy faith, that in the bitterest extremity of thy spirituall distresse, thou maist bee able to say with Job, *Though He slay me, yet will I trust in Him, Job. 13. 15.* A thousand crosses moe, calamities and troubles may over-take thee before thou takest thy leave of this vale of teares: It will bee thy wisdome therefore now in this calme to provide*

Meanes for future comfort to be used.

provide for a storme ; treasure up out of Gods Booke many mollifying medicines and soveraigne antidotes against all slavish and vexing forethought of them in the meane time, and their bitterness when they shall come upon thee. Thou maist be assured, if thou bee a sonne, thy heavenly Father will ever correct thee ; 1. ^a *Never before there be need* : and alwayes in 2. ^b *Wisdomes*. 3. ^c *Measure*. 4. ^d *Love and tenderesse*. 5. *For a moment onely*. 6. *To try thee* ; what drosse of corruption, and what sound metall of grace is in thee. 7. *To purge out sinne*. 8. *To refine thee*, and make the vertues of CHRIST in thee more shining and illustrious. 9. *To stirre up, quicken and increase all saving graces in thy soule*. Of which see my Exposition upon the 26. Chapter of *Isa*. Amongst all the rest, Faith ever becomes most famous by afflictions. Witnesse that cloud of witnesses, *Heb. 11.* 10. *To make thee blessed*. 11. *To save thee*. 12. And Hee ^e will be ever with thee in trouble. 13. Hee ^f will deliver thee. 14. Nay, and never was Gold-Smith more curious and precise to watch the very first season, when his gold is thorowly refined and fitted for use, that hee may take it out of the furnace ; than our gracious God ^g waits in such cases with an holy longing, that Hee may have mercy upon thee and deliver thee. But howsoever, or whatsoever befalls thee in this life, thou must upon

*How and why
GOD correct-
eth his.*

^a 1. Pet. 1. 6.
^b Heb. 12. 9, 10.
Isa 28. 26, & c.
^c *Isa* 27. 7, 8.
And 28. 27, 28.
Jerem. 46. 28.
^d 1. Cor. 10. 13.
^e Prov. 3. 12.
Hebr. 12. 5, 6.
Rev. 3. 19. *Isa*.
63. 9. *Psa*. 103.
13. 14. *Hos*. 21.
3. 9. *Isa*. 40. 11.
And 49. 13, 14.
15. And 54. 11.
Psal. 56. 8.
^f *Psal*. 90. 5. &
103. 9. & 125.
3. *Isa* 10. 25.
And 54. 7, 8.
And 57. 16.
Ier. 3. 12. *Mic*.
7. 18.
^g *Dout* 8. 2.
Psalme. 66. 10.
Proverb. 17. 3.
1. Pet. 1. 6, 7.
Iam. 1. 2.
^h *Isa*. 1. 25. And
44. And 27. 9.
Prov. 20. 30.
Psal. 119. 67.
ⁱ *Dan*. 11. 35.
& 12. 10. *Zach*.
13. 9. 1. Pet. 1.
6, 7.

¹ *Ioh*. 15. 2. *Rom*. 5. 3, 4, 5. *Isa*. 26. 9. *Iam*. 1. 2, 3. ² *Iob*. 5. 17. *Iam*. 1. 12. And 5. 11. *Psal*.
94. 12. ³ 1. Cor. 11. 32. 2. Cor. 4. 17. ⁴ *Isa* 41. 10, 11. And 43. 2. *Psal*. 91. 15. ⁵ *Iob*. 5.
18. 19. *Psal*. 34. 17, 18, 19. And 50. 15. And 91. 15. ⁶ *Isa* 30. 18.

necessity

How to prepare
against death.

necessary ere it be long, lie gasping for breath upon thy dying bed, and there grapple hand to hand with the utmost and concurrent rage of all the powers of darknesse, and that king of feare attended with his terrours: and therefore let the whole course of thy life be a conscionable preparative to die comfortably: Suppose every Day thy last, and thereupon so behave thy selfe both in thy generall and particular calling, as though thou shouldest be called to an exact account at night for all things done in the flesh, before that last and highest Tribunal: In all thy thoughts, words, actions and undertakings in any kind, say thus unto thy selfe: would I doe thus and thus, if I certainly knew the next houre to be my last: In a word, so live, that upon good ground thou maist bring *Dauids* undaunted boldnesse to thy bed of death: *Though I walke through the valley of the shadow of death, I will feare no evill.*

Speciall preparatives.

Here, upon this seasonable occasion, give mee leave to commend and tender unto you some speciall preparatives, rules, motives and meanes to furnish before hand, and to fortifie your spirits against all future evils, and terrible things that are towards.

1. Preparative.
Get Patience.

The benefits of
patience.

1. Treasure up richly and abundantly before hand the precepts, practice and experimentall sweetnesse of patience, that most usefull and precious vertue, which may serve (when time serves) as a soveraigne antidote, to abate, and abolish the sting and venime of all crosses, afflictions, and mortall miseries; and as a comfortable cordiall to support

support and hold up thy heart in the bitterness and extremity of the forest.

Mighty and miraculous was the worke of this glorious grace in blessed *Iob*. By its heavenly and invincible influence upon his humble soule, it did not onely utterly extinguish (which was a very admirable and extraordinary thing) all that desperate anguish and slavish griefe, which such variety and extremity of greatest miseries, that ever befell any mortall man, would have naturally bred in the hopelesse hearts of impatient worldlings; least of which is many times enough to drive them to despaire and selfe-destruction; but also * enabled him with the sweetest calmnesse of a well-composed and unshaken spirit, even to blesse the LORD his GOD for taking from him these transitory things, of which he was the true Proprietary, and which in much undeserved mercy He had lent unto him so long. *The LORD gave,* (said he) *and the LORD hath taken away, blessed be the name of the LORD.*

Iob's patience.

* Quanta adversus eum jacula missa? Quanta ad-mota tormenta? jactura rei familiaris infligitur: numerosa sobolis orbis irrogatur: Dives in censu Dominus; & in liberis Pater ditior: Nec Do-

minus repente, nec Pater est. Accedit vulnere vastitas, & tabescentes, ac defluentes artus vermium quoque, edas pueri consumit, &c. Nec tamen *Iob* gravibus & densis afflictationibus frangitur, quo minus inter illas angustias & pressuras suas DEI benedictio victrice patientia pradicetur. *Cyprian. de bono Patientie.*

Nihil in Domino remanserat, omnium vero ista perierunt, quibus opulentus paulo ante videbatur. Subito mendicus in stercore sedet, & capite usque ad pedes vermibus scatens. Quid ista miseria miserior? Quid interiore felicitate felicitius? Perdiderat omnia illa quae dederat Deus, sed habebat Ipsum qui omnia dederat DEUM. — Certe pauper est, certe nihil habet. Sed nihil remansit, de quo meo sermo ista gemmae laudis DEI proferuntur? — O virum purem, & integrum; O laetum & pulchrum; O vulneratum & sanum; O in stercore sedentem, & in caelo regnantem! *Aug. de Temp. Ser. 105.*

With what infinite, implacable indignation, and bloody rage would *Satan's* railing have rent

David's patience.

in peeces the heart of many a gracelesse King! And yet *David* by the helpe of this holy vertue, passed on along patiently without wound, or passion.

Elles patience.

That heavy newes which was so horrible, that it made both the eares of every one that heard it, tingle, brought by *Samuel* to *Eli* immediately from *G O D*'s owne mouth, might have made many an earth-worme to have run mad with the very fore-thought of so much misery to come: But good old patient *Eli*, when he had heard it all, sweetly ejaculates: *It is the L O R D: Let him doe what seemeth him good.*

1.Sam.3.18.

The taking away of two sonnes at once by a sudden and violent death, with visible vengeance from heaven, and in the midst of a most horrible sinne, is naturally matter of sorrow which cannot be exprest, and extremest griefe: yet *Aaron* in such a case having learned conformity of his owne will to the divine pleasure of the onely wise *G O D*; when *Moses* told him that the *L O R D* would be sanctified in them that come nigh Him, and before all the people He would bee glorified; He held his peace: And *Aaron* held his peace. So quieting his heart because *G O D* would have it so. See further for this purpose, *2.Sam.3.15,16. Isa.39.8.&c.*

Levit.10.3.

By these few precedents you may easily perceive what singular and soveraigne power patience hath to pull the sting, and extract the poyson out of the most grievous calamities and greatest troubles.

*Impatience
worse than any
crosse.*

But now on the contrary: Impatience and unpleasednesse

pleasednesse with G o d s providence in sending both good and ill, (yet ever in love, and for our good; For ^b what soeuer is he, whom the Father chasteneth not?) doth more afflict us than all our afflictions. The storme of G o d s wrath breakes out sometimes upon the outward state of some greedy fretting inammonist, and he justly smites him for his wicked covetousnesse and dishonest gaine, perhaps in the height and hot gleame of his prosperity and thriving, by some sudden visible consumption, or secret wasting curse: He (as such covetous wretches are wont) takes on extremely, farre beyond the rage of the maddest bedlam. Hee stampes and stares (as they say) roares and raves, gnasheth his teeth, teares his haire, bites his nailes, almost like a damned soule, that hath new lost heaven; untill at length the Divell lead him to lay violent hands upon himselfe. Now, are not these selfe-vexing tortures farre more terrible than the taking away of his transitories? Is not the cutting of his owne throat incomparably worse than the crosse? A bird that is intangled amongst lime-twigs, the more she stirres and struggles, the more she is made sure, and doubles her danger: A ^a repining reluctance, and angry striving (as it were) to get out of G o d s hands, doth ever envenime and exasperate the wound, and makes us ten times worse, and more miserable, than if we fairely and

In the equity of an holy and just proportion, wee must expect as well ill as good, at the hands of G o d. What? (saith Iob) shall wee receive good at the hand of G o d, and shall wee not receive evil? Cap. 2. o.

Magis timere debemus, si aut nullas, aut parvas tribulationes in hoc saeculo patimur: quia si D e u s flagellat omnem filium quem recipit, sine dubio quæ non flagellat, non recipit: Aug. de Temp. Sermon 105.

Quid indignaris? Querelæ & indignatio nil aliud quam accessio mali sunt; nihil enim tam exasperat servorem vulneris, quam ferendi impatientia. Omnis

indignatio in tormentum suum proficit. Sic laqueos fera dum pectat, astringit; sic aves viscum, dum trepidantes excutunt, plumis omnibus illinent: nullum tam arduum est jugum, quod non tumus lædat ducentem, quam repugnanti. Unum est levamentum maiorum ingentium etiam pati, & necessitatibus suis obsequi. Quid igitur morbo corporis, animi morbum addere juvat, teq; miseriorem facere murmurando, &c.

Impatience embitters all comforts.

*Heb. 5. 11.
12, 13.*

*a. Preparation.
Keepe off the
world.
Mischiefes of
earthly min-
dednesse.*

patiently submitted to his omnipotent and most mercifull will. Neither doth want of patience only mightily enrage a crosse, but it also embitters all our comforts. The bare omission of a meere complement in *Mordecai* did not only fill *Hamans* proud heart with many raging distempers of hatred, malice, revenge, foolish indignation and much furious discontentment; but also turned all the pleasure, and kindly relish in his courtly pleasures, riches, honours, offices, extraordinary advancements and royall favours, into gall and worne-wood. And *Haman* told them of the glory of his riches, and the multitude of his children, and all the things wherein the King had promoted him, and how he had advanced him above the Princes and servants of the King. *Haman* said moreover, yea *Esther* the Queene did let no man come in with the King unto the Banquet that she had prepared, but my selfe, and to morrow am I invited unto her also with the King. Yet all this availeth me nothing, so long as I see *Mordecai* the Jew sitting at the Kings gate. Whereas now *David*, a King, as I told you before, by the benefit of this blessed grace, did not suffer his Princely spirit to be un-calmed at all, no not by the traitorous and most intollerable reviling of a dead dog, and his basest vassall.

2. Keepe off thy heart from the world, in the greatest affluence of wealth and worldly prosperity. Earthly-mindednesse ever sharpeneth and keenes the sting in all distresses. It gives teeth to the crosse to eat out the very heart of the afflicted. Had not *Iob* beene able to have professed, that in the height of his happinesse he was thus affected:

If

If I have made gold my hope, or have said to the fine gold, Thou art my confidence: If I rejoyced because my wealth was great, and because my hand had gotten much: [Here * say Divines, something is understood, as *disperream*, then let me perish, or the like] If^b I beheld the Sun when it shined, or the Moone walking in brightnesse: And my heart hath beene secretly enticed, or my mouth hath kissed my hand: --- Then should I have denied the G O D that is above. If I grew proud, puffed up, or pleased my selfe with the glistering brightnesse of my earthly abundance, let it be so and so with me: I say, except *Jobs* heart had beene thus * weaned from the world, when as yet he wallowed in wealth; hee had never beene able to hold out in the evill day, and to have borne so bravely the ruine of so rich a state without repining. But now churlish *Nabal*, whose affections were notoriously nail'd to the earth; though perhaps once or twice a yeare he made a joviall and frolicke feast, as other cunning worldlings are wont to their good-fellow companions, upon purpose to procure and preserve a Pharisaicall reputation of bounty with some flattering dependants, and for a cloake to colour their covetousnesse and

Iob. 31. 24.

* Hic subaudienda imprecatio, *disperream*, &c. *Merc. in loc.*

^b Iob. 31. 26.

Quidam hoc ita exposuerunt, quasi *Iobus* profiteretur, se Solem & Lunam non adorasse: quia antiquis ea superstitio valde usitata erat, præsertim in Oriente: --- Is verò sensus verus quidem est, sed tamen loco præsentis non convenit: *Iobus* hic voluit aliam similitudinem uti, & equidem juxta sermonem, quem jam habuimus de eo quod professus est se

nullam superbiam & arrogantiam laborasse, &c. *Calvin in loc.* * Si lætatus sum, inquit, multis mihi affluentibus undique divitijs, si recondidi aurum in pulverem, si spem in pretiosis lapidibus habui. Hæc ille. Propterea nec quàm crepta quidem omnia subito essent, turbatus est; quippe qui præsentibus non delectantur, &c. --- Quas omnes ob res mecum ipse plerumque admirari soleo, quare in mentem Diabolo venit, exercitationes istius non ignoranti, tot tantosque adversus ipsum cogitasse labores. Cur igitur illi venit in mentem? Truculentissima certe bestia nunquam solet desperare victoriam, quod ad condemnationem nostram spectat: nam ille nunquam, ut dixi, nostram desperat perditionem: nos de salute nostra sæpius desperamus. *Cbrist. Hom. 34. in Mar.*

*Now the world
may be kept off.*

*All things be-
low are vanity.*

*Quid sunt
res humanæ?*

*Cinis, pulvis,
fumus, umbra,
folia cadentia,
flos, somnium,
fabula, ventus,
aër, penna mo-
bilis, unda de-
currens, & si
quid istis infe-
rius. Chrysost.*

*In Epist. ad
Heb. Hom. 9.*

*Inquiramus, si
placet, quæ
sunt illa præ-
sentis vitæ præ-*

*elara? Divitiæ, gloria, potentia, magnum existimari ab hominibus? Sed videbis nihil
illis esse incertius. — Et sicut videri nequit in rotâ, quæ continuò versatur, aliqua
pars ejus, eò quod crebrâ circumferentiâ, semper summa sunt ima, & ima summa: ita
& nostrarum rerum impetus dum continuò vertuntur summa facit infima. ut videre
licet in divitijs, potentijs, & alijs. Nunquam enim in eodem statu manent, sed semper
instabiles, fluminum fluxus imitantur. Idem Hom. de Nomine Abram.*

*• Pomæ Gomorrhæa pulchra quidem sunt, sed cum franguntur, in vagum pulverem
fatiscunt.*

*All things be-
low cause vex-
ation of spirit.*

cruelty; yet he was of a flinty bosome in respect of doggednesse and extreme niggardise, especially towards Gods people, and his heart by excessive rooting there, was turned wholly into earth: and therefore in the evill day, *it died within him, and he became as a stone.* To keepe off the world in a fit distance, that it do thee no deadly hurt, and undo thee quite; keepe still fresh and strong in thy thoughts a true estimate and right conceipt of the mutability of all things here below, and thine owne mortality. In their best condition and highest confluence, they are but *1. Vanity*: We shall never find in them any solidity; or that good or comfort which we still with much eager pursuit and thirst expect and labour in vaine to extract from them: but upon triall and trust in them, they will ever prove empty clouds, broken staves of reed, Apples of Sodom, Wells without water. And when we graspe them most greedily, we embrace nothing but smoke, which wrings teares from our eyes, and vanisheth into nothing.

2. Vexation of spirit. Besides the emptinesse and absence of that imaginary felicity which we hunt after in them; there is also the presence and plenty of much misery and hearts grieve, which the
slaves

slaves of pleasure, and lovers of the world little looke for, when they at first resolve to sell their soules for such transitory trash. *Divitias invenisti?* (saith one) *Requiem perdidisti.* Hast thou found riches? Thou hast lost thy rest. A man that will be rich, takes no more rest, than one upon a racke, or bed of thornes; like ^f *Anacreon* with his five Talents, still distracted with worldly thoughts, and continually prickt with cares and feares.

3. They cannot satisfie the soule. Gold can no more fill the spirit of a man, than grace his purse. Betweene heaven and earth, spirits and bodies, soules and silver, there is no proportion. And therefore no earthly excellencies, no carnall pleasures, no worldly treasures are fit matter, or a full object, for such an immateriall, immortall and heavenly borne-being to feed upon with any proper delight, true comfort, or sound contentment. Not all this great materiall world, or greatest masse of gold can possibly fill the mighty capacity and immeasurable appetite of this little sparke of heaven breath'd into us by the infinite power of an Almighty hand. A man may as well fill a bag with wisdom, as the soule with the world; a chest with vertues, as the mind with wealth.

4. They cannot helpe in the evill day. *Their bloud* (saith the Prophet) *shall bee poured out as dust, and their flesh as the dung: neither their silver nor their gold shall bee able to deliver them in the day of the LORDS wrath.* Put a man into a pang of any painefull maladic, and bodily torture; as into a fit of the Stone, Strangury,

^f *Anacreon*
 quinq; talentis
 Polycrate do-
 natus, cum per
 duas noctes
 pro ipsis soli-
 citus fuisset, red-
 didit ea, inqui-
 ens; non tanti
 esse quantâ ip-
 sorum nomine
 curâ laboraret.
Stob. Cap. 39.
Things below
cannot satisfie
the soule.

Nor helpe in
the evill day.
Zeph. 1. 17, 18.

& No torture of body like unto it no strappados, hot irons, Phalaris Bulls, a 2 scares, griefs suspicions, discontents are swallowed up & drowned in this Buri-
 pus, this Irish Sea, this Ocean of misery, as so many small brooks. This is the quintessence of hu-
 mane adversity, all other diseases what so ever are but flea bitings to Melancholy in extent.
 'Tis the pith of them all. And a melancholy man is that true Prometheus which is bound to
 Cauchalus, the true Titius, whose bowels are still by a Vulture devoured, as Poets feigne, and
 so doth Liti-
 us Giraldus interpret it, of anxieties, and those gripping cares. In all other mala-
 dies what so ever we seek for help: If a leg or an arm ake it through any distemperature or wound
 or that we have any ordinary disease, above all things whatsoever, we desire help & health,
 a present recovery, if by any meanes possibly it may be procured. We will freely part with all
 our other substance, endure any misery, drink bitter potions, swallow those distastfull pills,
 suffer our joynts to be seared, to be cut off; any thing for future health; so sweet, so deare, so
 precious above all other things in the world is life: but to a melancholick man, nothing so tedi-
 ous; nothing so odious, that which they so carefully seek to preserve, he abhors; he alone so into-
 lerable are his paines: Burton of Melan. pag. 274. ^b A most loathsome and horrible disease in
 the haire unheard of in former times, as Morbus Gallicus, & Sudor Anglicus, bred by mo-
 dern luxury & excess: it seizeth specially upon women; and by reason of a viscid venimous
 humour, glues together (as it were) the haire of the head with a prodigious ugly implication
 and intanglement: sometimes taking the forme of a great snake, sometimes of many little ser-
 pents: full of nastiness, vermine and noysome smell: And that which is most to be admired,
 and never eye saw before, pricked with a needle, they yeeld bloody drops. And at the first
 spreading of this dreadfull disease in Poland, all that cut off this horrible and snakie haire,
 lost their eyes, or the humor falling down upon other parts of the body, torrur'd them extreme-
 ly. Heare my Author, that learned and famous Professour of Physick in Padua, Hercules
 Saxonia in his own words: Plica, est agglutinatio, vel invicatio quædam pilorum ex hu-
 mido, viscido, lento ac glutinoso Nunc primum per universam ferè Poloniam grassa-
 tur; imò verò per quosdam Germaniæ partes divagatur. — Maximam partem fœmi-
 nas invadit. Eos etiam qui porriginem capitis, quam vulgus tineam vocat, medicamen-
 tis repercutientibus represserunt: Præterea fœminas, quæ menstruis temporibus non
 satis purgantur. — Quis non novum, mirabile, & horridum putet capillos ex propriâ
 naturâ planos, demissos ac simplices, momento temporis sponte suâ sub cœlo admo-
 dum frigido increscere, paulò post erigi, involvi, atq; indissolubiliter conjungi, varias
 recipere figuras, quandoq; maximi cujusdam anguis, aliquando plurium & minorum
 serpentum, undiq; vermes, spurcitiam fœtoremq; redolere: Quodq; omnium maxi-
 mum est, & à seculo inauditum, acu per punctos, vel transfixos sanguinem effundere.
 — Expertum est, qui tales fasciculos implicatorum peractè inter se crinium deraferint,
 eos oculis capi, aut defluxibus ad alias partes corporis gravissimè torqueri. It began
 first not many yeares ago in Poland. It is now entred into many parts of Germany. And
 me thinks, our monstrous Fashionists, both male and female; the one for nourishing their
 horrid bushes of vanity; the other for their most unnaturall and cursed cutting their haire,
 should every houre feare and tremble, lest they should bring it upon their owne heads, and
 amongst us in this Kingdom.

on any part of his Body; and let him tell me then, what account he would make of all the Imperiall Crownes upon earth, attended with the height and utmost of humane felicities? Or what comfort could he take in the riches, glory and pleasures of the whole world? Or what ease and refreshing can large possessions, sumptuous buildings, pleasant walkes, princely favours, dainty fare, choicest delights, or any thing under the Sun, afford in such a case? The very pricke of a needle, or paine of a tooth for the time, will take away the taste of all carnall contentments, and pleasure of the worlds Monarchy. If the Lord should let loose the cord of thy conscience, and set His just and deserved wrath a worke to enkindle flames of horreur in thy heart, what helpe couldest thou have in heapes of gold, or hoards of wealth? Remember *Spira*. They would be so farre from healing the wound, or allaying the smart, that they would yet more horribly afflict thy already enraged spirit, and turne them even into fiery Scorpions for thy further torment. Let thy last sicknesse seize upon thee, and then say (for the houre of death, as they say, is the houre of truth) whether all the gold and goods in the world can any more deliver thee from the Arrest of that inexorable Serjeant, than can an handfull of dust? Nay, whether then the extremity of thy spirituall affliction, and anguish of soule, will not be answerable to the former excesse of thine inordinate affection to earthly things, and delights of sense! Or suppose thou shouldest be surprised
by

Things below
extend not to
eternity.

by that last and great day, which the LORD in mercy hasten; how wilt thou then rescue thy free-hold, when the whole frame of the world is on fire?

5. They cannot possibly lead us beyond this life, or extend to eternity. If we see a servant follow two gentlemen, we know not whose man he is; but their parting will discover to whether he belongs; When death shall sever the owner from the world, then will riches and renewes, offices and honours, stately buildings, and all outward bravery cleave to the world, and leave him to the world to come as poore a worrne and wretch, as when he first came into this world: and therefore they are all the worlds Heire-loomes, and none of his: Even as Absoloms mule went away, when his head was fast in the great Oake, and so left him hanging between heaven & earth, as a wofull spectacle of misery and shame to all beholders: So will all their wealth and worldly felicities deale with their most greedy ingrossers, and dearest minions upon their dying beds. *They will then most certainly (as Salomon saith) make themselves wings, and flie away as an Eagle toward heaven:* And leave their now forlorne former favourites to the fury of a guilty conscience for their cursed forsaking the Fountaine of living waters, all their life long, and hewing them out such cisternes, broken cisternes that could hold no water; nor help in the evill day. We all stand at the doore of eternity; if death but once open it naturally or violently, or by any of his thousand thousand waies, we are presently stript of all, and immediately enter upon it, either that of everlasting pleasures, or the

Prov. 23. 5.

Ier. 2. 13.

the other of everlasting paines. And therefore it will be our wisdom in the mean time to value worldly vanities at no more than their own price; and industriously to ply all means which may enrich us with heavenly treasures of that divine stampe and lasting temper, which may attend us thorow all eternity. And as all these things here below are thus mutable and fugitive, so thy selfe art mortall and fraile. A creature as it were but of one daies lasting, like that ¹ Flower and Bird which (as naturalists report) receive their being and birth in the morning; but wither and die at night. Thy abode upon earth is like a vanishing ² vision of the night, a flying dreame, the very dreame of a shadow, &c. This

*Value the world
at her owne
price.*

Mans mortality

¹ Flos est, Hemerocallis, cujus vita & pulchritudo diaria est. Sed & volucris ad Hispanum fluvium est, Hemerovius

es dicta, quæ non ultra diem vivit; sed eadem omnino luce, quâ lucem inchoat, finit, morientiq; Soli commoritur: eodem die, pueri, juvenis, senis ætatem experta manens nascitur, meridie & viget, vesperti consenescit & moritur. Animalculo huius simillima est humana vita. Ad fluvium illa est perpetuo fluentis temporis, sed & volucris est magis quam avis ulla, vel sagitta, & sæpe omnis suæ pompæ diem unicum, terminum habet, sæpe horam, sæpe paulo productius momentum. Quid ergo annos meditamur & sæcula, sæpe brevioris ævi quam flores aut florum umbra, aut si quid umbræ vanius, brevius. *Eternit. Prodre. Pag. 10.* ² Optime lobus: Et qui eum, inquit, videram, dicent ubi est? Velut somnium avolans non invenietur; (Somniare inanissimum, volare celerissimum) transeat sicut visio nocturna. Vita quid est? Flos est, fumus est, umbra est, & umbræ umbra, Bulla, Pulvis, Spuma, Ros, Stilla, Glacies est: Iris arcus deficiens cereus, surculus pertusus, ruïnosa domus, cinis dissolutus, dies vernus, Aprilis constantissimus, unicus testudinis pignus est: Hydria fracta, fontis rota, aranearum tela, maris guttula, vitis stipula, solstitialis herba, brevis fabula, volucris, scintilla, tristis nebula, vesica vento plena, rotulans ad solem columbulæ vita, vitrum tenerissimum, folium levissimum, filum subtilissimum, pomum aureum est, sed intus putridum, &c. Si nihil est umbra, dic quid umbræ somnium? Sexcenta mille talia de vitâ humanâ rectè pronunciantur. Mihi omnium rectissime videntur dixisse, qui vitam vocant *somnium umbra brevissimum*. Compendiosius dicemus: vita est

Somnium, Bulla, Vitrum, Glacies, Flos, Fabula, Fœnum,

Umbra, Cinis, Pundum, Vex, Somnus, Aura, Nihil. Ibid.

Vita præsens figura est & deceptio, & à somnijs nihil differt: Ergo mens ea est puerilis, quæ ad umbras spectat, de somnijs superbit, & rebus fictis alligatur. *Chrys. in Gen. Hom. 35.*

Swift

Swift tide of mans life, after it once turneth and declineth, ever runneth with a perpetuall ebbe and falling streame, but never floweth againe : Our lease once fallen, springeth no more ; neither doth the Sun or the Summer beautifie us againe with the garments of new leaves and flowers, or ever after revive or renew us with freshnesse of youth, and former strength. Not onely *Salomon* (*Eccles. 1.*) makes us in this respect more miserable than the Sun and other foule-lesse creatures ; but even the Poet also by the light of naturall reason (whom I urge onely to make Christians, mindlesse of their owne mortality, ashamed, who have thoughts of heaven and earth, as though eternity were upon earth, and time onely in heaven) tels us that, *Soles occidere & redire possunt* : Thus in English ;

Carullus.

*The Sun may set and rise :
But we contrariwise,
Sleepe after one short light,
An everlasting night.*

Which we must onely understand of returning any more to life and light in this world. Nay, in a word, lay thy selfe loaden with the utmost of all earthly excellencies and felicities in the one scale of the ballance, and vanity in the other, and vanity will weigh thee downe. Take heed therefore of trusting to the world in the meane time, lest it torture thee extremely in the time of trouble.

3. Preparative.
*Weaken not thy
spirit.*

3. Take heed of weakening in the meane time, and unnecessarily over-wearying thy spirit:

1. By

1. By carking fore-thought of future evils, which forry to one may never fall out. Many men I am perswaded, (such is the naturall vanity of our minds) do more vex themselves with feare and fore-concept of imaginary evils, which never befall; then they have just cause, to take on and trouble their hearts for all other true, reall, actuall troubles, which fall upon them. Thus many times do men torture themselves vainly with immoderate feare of forreine invasion, home-bred confusion, change of religion, the fiery triall, burning at a stake, distraction of mind, surprize by the Plague, Small Poxe, Purples, Spotted Fever, distresse and going backward in their outward state, losse of some child they love best, destruction of their goods by fire, robbery, ship-wracke, the frownes of greatnesse, hurt and revenge from those that hate them, hardnesse of heart, failing of their faith, spirituall desertion, overthrow by temptation, despaire of Gods mercies, sudden death, discomfortable carriage in their last sickness, the *king of feare* himselfe; what shall become of their children, when they are gone, &c. By these and millions more of such causelesse and carking fore-imaginings, the very flower and vigour of mens spirits may be much emasculated, and wasted wofully. A godly care to prevent them by repentance and prayer; and a carefull preparation by mortifying meditations, and Christian magnanimity to beare them patiently, if we be put unto it, is commendable and comfortable: but in the meane time to unspirit and macerate

Thoughts of future evils weaken the spirit.

rate our selves with much distrustfull misery and needlesse torture about them, to our hindrance, distraction and discomfort in any businesses of either of our callings, or any wayes, unchearefull walking; by slavish pre-conceits to double and multiply their stings, and to suffer them so often before they seize upon us, is both un-noble and un-necessary: most unworthy the morall resolution of a meere naturall man, and the generous spirit of an honest Heathen; much more the invincible fortitude of any of **CHRIST'S** favourites, and heires of heaven.

Or,

1. Selfe-created
crosses weaken
the spirit.

2. Selfe-created crosses, that I may so call them. For so it often is, that many married couples, governours of families (to instance there) having the world at will (as they say) and wanting nothing that heart can wish from **GOD'S** hand for outward things: and yet (I know not how) by reason of passion, covetousnesse, pride, waiwardnesse, frowardnesse, or something, they mutually embitter their lives one unto another with much uncomfortablenesse, discontentment and jarring. I would advise all such (and there are many and many such abroad in the world) punctually and impartially to examine their consciences; whether such secret sins as these, of which they take no notice, may not be the causes of it.

Undue motives
to marriage

1. Matching, as being not mooved principally and predominantly with portion, parentage, personage, beauty, lust, riches, lands, flattery, friendship, greatnesse of family, forced persuasions; Parents

rents covetous importunity, or some base and irreligious by respect and gracelesse grounds. This the Apostle calleth *marrying in the Lord*: that is, for no by-respect, but in the feare of God, 1. Cor. 7.39. Without which all matches are miserable, though they should be made up with hoards of wealth and heapes of gold as high as heaven, crowned with honours transcendent to the starres. The basenesse, folly and iniquity of these times is not more visible and eminent in any thing, than in making, or rather marring of marriages. How often may we see by ordinary observation a little golden glue to joyne fast in the dearest bonds, pearles and clay? And silken fooles to carrie away sufficiencies above their worthlesse weight in richest jewels? The world is starke mad in this Point. But they are rightly served; noble miseries and golden fetters are fit enough for such couples. For from this bitter root of a covetous, carnall, ambitious, or any wayes unconscionable choice, springs a world of misery and mischief; overthrow and ruine of great houses, scandalous divorces, unlawfull separations, dishonour, disturbance, jealousies, adulteries, bastardise, brawlings, mutuall exprobration of each others infirmities, deformity, portion, parentage, or some other cutting and netling matter of discontent; sinfull disorders in families, ill education of children, &c. And, without repentance, after a few and wretched dayes tediously worne out with much irksomnesse and hearts-breake, lying together everlastingly in the lake of fire, there banning each other

*Mischiefes of
unmeet matches*

other with much desperate horreur, and many bitter despairefull gnashings of teeth, that ever they entred into that estate.

*Carnall love in
marriage.*

2. Predominancy of carnall love. Which may be justly punished with many fits of frowardnesse and falling out, from such small occasions and light grounds; that the Parties may well perceive, that the correcting hand of G o d is in it leading them thereby to the sight and notice, to remorse and reformation of the brutish sensuality and sinfulness of their matrimoniall affection; which should ever be rectified by reason, and spiritualiz'd with grace. Mariage is rather a fellowship of dearest amity, then disordered love. And love and amity are as different as the burning sicke heat of a fever from the naturall kindly heat of a healthfull body.

*Immodest abuse
of marriage.*

3. Immodest or immoderate abuse of the marriage. Which, though it lie without the walke of humane lawes, yet divine justice doth many times deservedly chastise it with variety of visitations upon themselves, families, outward state, good name: with miscarriages, barrennesse, bad children, giving them over to unnecessary distempers and strangeness in their carriage one unto another, and other such like discomforts and crosses. Which (though they may also befall G o d s children for other ends, yet) let all guilty couples in such cases conceive, that they fall upon them for such secret sensuall exorbitancies and excesses.

*Neglect of holy
duties betwixt
man and wife.*

4. Want of a comfortable communion in prayer,

prayer, godly conference, mutuall communication of their spirituall estate, and how they stand to G o d-ward, daies of humiliation, helping one another towards Heaven, and that joyfull forethought of most certaine meeting together in the everlasting mansions of glory, joy, and blisse above. Such divine fellowship would Incredibly sweeten that dearest indissoluble knot, and make that state a very earthly Paradise to those few black Swannes, that love so sweetly and graciously together.

5. Ignorance, or negligence in the right understanding and practising both of the common and severall duties pertinent and proper to that estate. In all other Arts, Professions, and Trades of life, the Practitioners desire and endeavour to be ready in, and ruled by the precepts and directions thereof: but as concerning this great mystery of managing the marriage-state with wisdom, conscience and comfort, the most are as ignorant in those Treatises which teach their Duties (of which there are many excellent ones extant) as they are basely insolent in clownish frowardnesse, or imperious tyranny, to create a great deale of needlesse discontent and misery, both to themselves and their yoke-fellowes.

4. Helpe also wee may have for the Point in hand, even from the wiser Heathen. Who out of the very light of nature and grounds of reason, did learne and labour to mollifie and assuage the stinging fore-thoughts of ill to come;

E

and

Neglect of marriage duties

4 Preparative. Observe the wiser Heathen.

Videntur omnia repentina graviora.
 --Præmeditation futurorum malorum lenit eorum adventum. *Tusc. Quest.*

lib. 3. Quoniam multum potest provisio animi, & præparatio ad minuendum dolorem, sunt semper omnia homini humana meditata. Hæc est illa præstans & divina sapientia: --Nihil admirari eum acciderit: Nihil, antequam evenierit, non evenire posse arbitrari. *Idem Ibid.*

Nam qui hæc audita à docto meminisse viro,
 Futuras mecum commentabar miseras:

Aut mortem acerbam, aut exilij moestam fugam,

Aut semper aliquam molem meditabar mali:

Et si qua inveſta diritas casu foret,

Ne me imparatam cura laceraret repens. *Euripid.*

Quamobrem omnes, cum secundæ sunt maximæ, tum maximæ

Meditari secum oportet, quo pacto adversam ærumnam ferant

Pericla, damna, exilia peregre rediens semper cogitet:

Aut filij peccatum, aut uxoris mortem, aut morbum filiz:

Communia esse hæc, fieri posse: ut ne quid animo sit novum:

Quicquid præter spem eveniat omne id deputare esse in lucro. *Terent.*

Divines also hold this premeditation and preparation, but upon better grounds, and by the rules of grace, very powerfull to enable us to passe more patiently thorow crosses when they come.

Nunc verò ita præmeditatus exercitatusq; fuerat, ut ad omnia ingenti animo perſisterit, ad totius substantiæ, & tam multarum rerum jacturam, ad filiorum amarissimum obitum, ad uxoris affectum, ad acerbæ corporis ulcera, ad injusta amicorum opprobria, ad ancillarum contemptum atq; servorum. *Chrys. in Mat. Hom. 34.*

Nullus sit casus, quem non meditatio tua perveniat: nullus sit c. sus qui te imparatum inveniat: Propone nihil esse quod tibi accidere non possit. *Bern. de interiori Dom. Cap. 45.*

Mens sollicita antequam agere quod libet incipiat, omnes sibi, quas pati potest contumelias proponat: quatenus Redemptoris sui probra cogitans, ad adversa se præparet. Quæ nimirum venientia tantò fortius excipit, quanto se cautius ex præſcientia armavit. Qui enim improvidus ab adversitate deprehenditur, quasi ab hoste dormiens invenitur, cumq; citius inimicus necat, quia non repugnantem perforat. Nam qui mala imminetia per sollicitudinem pernorat, hostiles incursus quasi in insidijs vigilans expectans: & inde ad victoriam valenter accingitur, unde nesciens deprehendi putabatur. Solerter ergo animus ante actionis suæ primordia, cuncta debet adversa meditari: ut semper hæc cogitans, semper contra hæc thorace patientiæ munitus, & quicquid acciderit, providus superet: & quicquid non accesserit, lucrum patet. *Greg. Mor. lib. 5. cap. 31.*

them,

them, to hold it a gaine and advantage, and as it
 were, an exemption from ordinary frailtie, and
 common miserie of mankind. If they fell upon
 them, the bitterneffe would bee much abated by
 their former preparednesse and expectation. But
 we who professe Christianity, and to whom the *Christians have*
 Booke of **G O D** belongs, have farre more sove- *better antidotes*
 raigne antidotes to allay the smart, more sacred *than the Hea-*
 and surer meanes to mitigate and take off the fury *then could have*
 offeared future evils: even the *sure Word* of **G O D**,
 many *exceeding great and precious Promises*, con-
 firmed with the oath of the Almighty, and sealed
 with the bloud of His Son. Every one of them is
 farre more worth (though the worldling thinkes
 not so) than all the wealth and sweetnesse of both
 the *Indics*. **G O D** *is faithfull, who will not suffer you*
to be tempted above that you are able: but will with the
temptation also make a way to escape, that ye may be a-
ble to beare it, 1 Cor. 10. 13. *The sufferings of this pre-*
sent time are not worthy to bee compared with the glory
which shall be revealed in us, Rom. 8. 18. *All things*
worke together for good to them that love G O D, Verse
 28. *He that spared not his owne Son, but delivered*
Him up for us all. How shall He not with Him also free-
ly give us all things? Verse 32. *When thou passest*
through the waters, I will bee with thee; and through
the rivers, they shall not overflow thee: when thou
walkest through the fire, thou shalt not be burnt; neither
shall the flame kindle upon thee, Isa. 43. 2, &c. If thou
 truly feare **G O D**, feare nothing that shall hereafter
 fall upon thee; temptation, triall, disgrace,
 distresse in outward things, the face of man, fiery
 times,

times, danger from men or Divels, Death it selfe, or whatsoever can be imagined most formidable to flesh and bloud. For assuredly, He that is *afflicted with thee in all thy afflictions*, will ever fortifie thee with sufficient strength before-hand, uphold thee with His all-powerfull presence in the midst of them, and at length most gloriously deliver thee in despite of all hell, and the whole world.

5 Preparative.
*Beleeve that
 GOD will sur-
 vish thee with
 whatsoever hee
 brings thee.*

5. It is comfortable to consider: that GOD never puts His servants to suffer, but He furnisheth them with spirituall sufficiency to go thorow. If He mean to bring thee to the stake, He will undoubtedly give thee a *Martyrs* strength. It is His sweetest method and mercy, first to fit His children with divine ability and answerable endowments, and then sett them on worke to do or suffer any thing for His sake. He suffers some to become extraordinary objects, and the speciall aime of extremest malice, spirefull railings, and al the keenest arrowes of lewdest tongues; when Hee hath fil'd him first with so much Christian magnanimity and noblenesse of spirit, that he is able to passe by the most scurrill gybe of the impurest drunkard, or the disdainfull frowne of the proudest *Haman*, without wound or passion; and doth resolutely and bravely contemne all contumelies and contempts for his conscience: taking them as *Crownes* and confirmations of his conformity to the LORD CHRIST: others to be afflicted with variety of worldly crosses, whose heart Hee hath already happily crowned with contempt of the world: some to be exercis'd with fiercest assaults, and Sa-

rans fieriest darts, having beene formerly brought up in the Schoole of temptations: others to be exposed to the fury of Popish flames, when He hath so inflamed their hearts with the love of the LORD JESUS, that they dare undauntedly look the bloudest persecutor in the face. The prudent Commander makes not choice of fresh-water or white-livered souldiers (as they say) for any hot service or high attempt; but of Veterans, and those of greatest experience and most approved valour: A discreet Schoole-Master gives not the longest lessons and hardest taske to dullards and block-heads, but such as are of pregnantest wits, and best capacity: the understanding armourer tries not common Armes with Musket-shot, but that of Proofs. The skilfull Lapidary doth not trie the tender Chrysell or softer stones by the stiddy and hammer; but the Adamant, which is readier to bruise the hardest iron or Steele: the carefull Husbandman *thresheth not the fitches with a threshing instrument; neither turneth a cart-wheele upon the cummin: but beats out the fitches with a staffe, and the cummin with a rod.* For his GOD (saith the Prophet) doth instruct him to discretion, and doth teach him. Now if the LORD of Hosts, who is wonderfull in counsell, and excellent in working, give this discretion and wisdom to fraile man; Himselfe is infinitely more mercifully wise, to proportion and fit His trials to the state and strength of His Patience; singling out His valiantest souldiers for the strongest encounters; His best schollers, for the largest lessons; His choicest Armour, for the highest

E 3 Proofs;

*Saints fitted for
their trials.*

*How Athana-
sius was furni-
shed.*

*Athanasius
per sex annos
variè afflictus,
in latebris tan-
dem, dum per
actum Orien-
tis Imperium
magna seduli-
tate exerciti-*

Prooffe; His hardest Adamants, for the most
steely Anvill: the most couragious Christians,
for the forest conflicts: His ablest Followers for
extraordinary service and sufferings. *Abraham*
the Father of the faithfull, and Friend of G O D;
Iob, the justest man upon earth; *David*, a man after
G O D s owne heart; *Paul*, abounding in the riches
of grace, and the rarest revelations: I say, these e-
minent Champions thus highly favoured, and he-
roically fitted, were put to it indeed, as appears
in divine Story. The L O R D in mercy did first
infuse an invincible mightinesse of spirit and much
flaming zeale into the breasts of those three Chri-
stian Worthies, *Athanasius*, *Chrysostome*, and
Luther; before He imployed them in His so glori-
ous service, and exposed them to the rage of so
many implacable persecutions in their severall
ages. The first stood at swords point (I meane the
Sword of the Spirit) with the whole world: *The*
whole world against Athanasius, and *Athanasius a-*
gainst it, saith *Hooker*, out of the Ecclesiasticall Sto-

bus quoq; ad investigandum eum conductis quæreretur, delituit. Tantæ molis erit
CHRISTI confodere servum; ut omnis Imperij vis adversus unum hominem,
qui DEUM habebat defensorem commoveretur. Prodigus tandem per ancillam, quæ
ei ministrabat, ex dominorum suorum jussu, qui latebras *Athanasio* præparaverant, di-
vino admonitus Spiritu, ea nocte qua eum comprehendere veniebant ministri, aufugit.
Functus A. CHRISTI 343.

Cur verear *Chrysostomum* appellare Martyrem qui tot injurijs, tot contumelijs, tot
afflictionibus, nec ad impatientiam percelli, nec à propaganda Christiana pietate
depelli potuit. Non percussus est securi, sed calumnijs omni securi acutioribus non
semel ictus est. Hoc præmij vir optimus pro tam præclaris in Ecclesiam meritis retu-
lit per Episcopos Orthodoxos, & sub Imperatore Christiano. *In vita Chrysost. per*
Erasm. Rotterod.

Quis non putasset *Lutherum* in tanto cunctorum odio, & invidia, cui totus penè
mundus insidiabatur, etiam ille cujus pedibus Imperatores olim cogebantur cervices,
subjicere non mille mortes occubiturum? &c. *Brightm. in Cap. 3. Apoc.*

ry; *Halfe an hundred yeares spent in doubtfull triall, which of the two in the end would prevaile, the side which had all, or els the Part which had no friend, but GOD and Death: the One, a Defendour of his innocency; the other, the finisher of all his troubles.* After the Church of GOD, (hunted like a Partridge on the mountaines by the Arrian Bishops) wofully wasted and wearied, had laid downe her head in the bosome of this blessed man ready to breathe out her last, he had never quiet day. Heare my Author: *By the space of sixe and forty yeares, from the time of his consecration, to succeed Alexander Arch-Bishop of Alexandria, till the last houre of his life in this world, they never suffer'd him to enjoy the comfort of a peaceable day.* The second was a mighty Thunder against the corruptions of the times; feared not the face of the greatest woman in the world, armed as well with might, as enraged with malice, (I meane *Eudoxia* the Empresse.) but told her undauntedly of her raging, dancing, persecuting cruelty, &c. Besides a world of wicked oppositions, insidiations and envy; (for by downe-right dealing in his Ministry, he had drawne upon him the hatred of all sorts, Court and Clergy, &c.) He was divers times silenced, deprived and banished. But he was so much honoured of GOD's people every where, that when he came into *Tauro-*

Lib. 1. pag. 81.

Hooker Eccles.
Pol Lib. 5. pag.
83.

How Chryso-
stome was fur-
nished.

" *Joannes per
celebrem il-
lam Concio-
nem in Eccle-
siam recita-
vit, cujus ex-
ordium est:
Herodias de-
nud infantre,
denuo commo-
veri; denuo
saltare pergit:*

de quo caput Johannis in disco accipere querit. Socrat. Hist. Eccl. lib. 6. cap. 16.

• Peccata tanta severitate arguebat, ac si ipse etiam per injuriam læsus esset: & omnium ordinum delicta magnâ dicendi libertate taxabat: ita quidem, ut etiam *Ducem (Eutropij & Gainæ)* imò ipsius Imperatoris errata reprehenderet. --- Omnes prope modum ordines in se concitavit. --- Clerici & Aulici occultè suas & ipsi operas adjungebant. *Ofand Hist. Eccl. cent. 5. lib. 1. cap 6.*

Ubi autem in Cappadociae provinciam venimus, multi sanctorum patrum chorijuges lachrymarum fontes effundentium, & flentium, eo quod in exilium nos proficisci videbant, dicebantque tolerabilius fuisse, si sol radios suos retraxisset, obscuratus, quam quod os Johannis taceat.

Epist. 2. Milites praefecti praetorii, qui illum deducebant, non dissimulabant sibi promissa praemia magnifica, si Johannes in itinere moreretur. Itaque mensibus tribus per imbres, per aestus, sine ulla refrigeratione corpusculi durissimum iter pertulit. *Erasm. in vita Chryso.* Etenim ego cum a civitate fugarer, nihil horum curabam, sed dicebam intra meipsum: Si quidem vult Regina me exulem, agat in exilium. DOMINI est terra & plenitudo ejus. Et si vult secare, secat. Idem passus est & *Esaias*. Si vult in pelagus mittere, *Isaia* recordabor: Si vult in caminum injicere, idem passi sunt tres illi pueri. Si me feris vult objicere, objiciat: *Danielis* in leum leonibus objecti recordabor. Si me lapidare vult, lapidet me: *Stephanum* habeo primum Martyrem socium. Si & caput tollere vult, tollat: habeo socium *Johannem Baptistam*. Si & substantiam auferre, auferat. Nudus exivi de utero matris, nudus etiam abibo. Me admonet *Apostolus*, Et si adhuc hominibus placerem, servus CHRISTI non essem. Atmat me & *David*, dicens Loquebar coram Regibus, & non confundebar. Multa quidem adversus me confinxerunt, & dixerunt, quod ad communionem non jejunos receperim. Et si quidem hoc feci, expungatur nomen meum ex albo Episcoporum, & non scribatur in Libro Orthodoxae Fidei: Quoniam ecce si tale quid admisi, abiciat me etiam CHRISTVS a Regno suo. Si autem pergunt hoc mihi objicere & contendere, Deponant & *Paulum*, qui postquam cenavit, totam domum baptizavit. Deponant & CHRISTUM Ipsum, qui postquam cenatum est, Apostolis Communionem dedit. Dicunt quod cum muliere dormiverim: Exuite me, & invenietis membrorum meorum mortificationem. Sed haec omnia per invidiam excogitarunt. *Johannes exul, Cyriaco Episcopo exuli. Tom. 5. Epist. 3.*

things.

things troubl'd me, but I said within my selfe: If the
Queene will, let her banish me: The earth is the Lords, *Pfal. 24. 1.*
and the fullnesse thereof: If she will, Let her saw me
asunder: Isaiah suffered the same. If she will, let her cast
me into the sea, I will remember Jonah. If she will, let
her cast me into a burning fiery fornace; or amongst wild
beasts; the three Children and Daniel were so dealt
with. If she will, let her stone me or cut off mine head; I
have then S. Stephen and the Baptist my blessed com-
panions. If she will, let her take away all my substance:
 Naked came I out of my mothers wombe, and na-
 ked should I returne thither. *The Apostle tels me, If Gal. 1. 10.*
 I yet pleased men, I should not be the servant of
 CHRIST. *And David encourageth me, saying: I*
will speake of thy testimonies also before Kings, and will *Pfal. 119. 46.*
not bee ashamed. The third is the third Elijah of *How Luther*
later times, I meane blessed Luther: Who by the *was furnished.*
 invincible might of his heroicall spirit, and one of
 the greatest courages that ever dwelt in humane
 breast, did sustaine and subdue the hellish rage of
 that Man of Sinne, and all his bloody Emisseries
 and Agents; stood upright and unshaken, like an
 unmooveable Rocke, against all the tempestuous
 stormes and swelling seas of the most furious per-
 secutions that ever were rais'd by the powers of
 hell against mortall man: and did so shake the
 kingdome of Antichrist, that since that time,
 the most glorious light of the Gospell, and resurre-
 ction of Saving Truth hath broken out upon, and
 blessed the face of Christendome, that did ever
 shine upon earth, or was scene amongst the sonnes
 of men. Herein was hee like unto *Athanasius.* As
 he

Invitis, diabolis, persecutoribus Papistis, Athanasius & Lutherus, nobile Heroum par, placidissima morte ex hac vita excesserunt
Hear the story:
 Athanasius post multiplicia certamina (qualia vix ullum Ecclesiae Doctorem sustinuisse legimus) placidissimam morte ex hac vita excessit: cum ab initio usque ad finem sui Episcopatus Alexandrinae Ecclesiae praefuisset quadraginta sex annis: adversus quem totus penè orbis conspiravit. Neque tamen (ut D.D. Lutherus) eum violenta morte ex hoc mundo exturbare potuit. *Ofiand Hist Eccl cent. 4 l. 2 c. 16.*

6. Preparative. Let no earthly delight eat up thy delight in heavenly things

Difference betwixt the objects of earthly and heavenly delight.

he opposed the *Arrian*, so *Luther* the whole *Anti-Christian* world; and they both in despite of all adversary malice, both from Man and Divell, gave up blessedly their happy soules in peace into the bosome of *JESUS CHRIST*, whom they had formerly served so faithfully, and for whose sake they had gloriously suffered so much. Thus you see, when *God* singles out and designs any of His for some speciall services, and extraordinary sufferings, He ever furnisheth them before-hand with singularity of gifts, and sufficiency of spirituall ability to go thorow, and stand to it to death. But now on the other side, He will never *breake a bruised reed*, nor *quench smoking flaxe*, *Isa. 42. 3.* but will ever *gather the Lambs with his arme*, and *carrie them in his bosome*, and *gently lead those that are with young*, *Isa. 40. 11.* I make no doubt, but that in *Queene Maries* daies He mercifully hid many a good soule from the implacable fury of those *Popish morning Wolves*: who, though they were in a saving state, and *loved the LORD JESUS in sincerity*, *Ephes. 6. 24.* yet they wanted strength to stand in the face of the fiery tempests of those times.

6. Beware lest any earthly contentment encroach upon, empaire, and eat up thy delight in heavenly things. But let thy spirituall joy ever utterly over-weigh all humane miseries, and overtop incomparably all worldly pleasures. And there is good reason for it: In respect, Of the 1. Object. The matter, whereupon earthly joy doth feed, is base and vile, filth and fashions, gaming

ming and good fellowship, revelling, and in our daies, even roaring, lust and luxury, &c. and other such froth and fooleries, the very garbage of hell; at the best corne, wine, oyle, gold, greatnesse, offices, honours, high roomes, Princely favours, &c. as transitory as an hasty headlong torrent, a shadow, a ship, a bird, an arrow, a Post that hasteth by; or if you can name any thing of swifter wing, and sooner gone. But the object about which spirituall joy is exercised, is ^a JEHOVAH blessed for ever, ^b His free and everlasting love, ^c the light of His countenance, His ^d sweet name, ^e That our names are written in heaven, the ^f Son of his Love, His Person, whose glory, beauty, amiableness, sweetness and excellency is something shadowed (but infinitely short) by outward beauties, Cant. 5. 10. ^g The preciousnesse of His meritorious blood, ^h exceeding great and precious Promises, ⁱ pardon of sinnes, ^k CHRISTs glorious image shining in our soules, ^l eternity of unconceivable joyes.

full and gracious, &c. ^a Luk. 10. 20. — But rather rejoyces because your names are written in heaven. ^b Col. 3. 13. *vide vos diligere alterum.* ^c Zach 13. 1. In that day there shall be a fountaine opened, &c. ^d 2 Per 1. 4. ^e Isa. 40. 1, 2. Comfort ye, comfort ye, &c. — Her iniquity is pardoned. ^f Eph. 4. 24. The new man after GOD is created in righteousness and true holinesse. ^g Psal 16. 11. In thy presence is fullnesse of joy, at thy right hand there are pleasures for evermore.

2. Of continuance. Earthly joy is like the crackling of thornes under a pot, a sudden blaze with some noise, but soone extinct, and comes to nothing. The triumphing of the wicked is short, and joy of the hypocrite but for a moment, Job 20. 5. But spirituall joy is like the fire upon the altar; it hath ever fewell to feed upon, though we do not ever feele it. ^a The

Kingdome

^a Neh. 8. 10. Be not sorie, for the joy of the LORD is your strength. ^b Psal. 73. 25. Whom have I in Heaven but Thee? And there is none upon earth, that I desire besides Thee. ^c Hos. 14. 4. I will love them freely, Jer. 31. 3. I have loved Thee with an everlasting love. ^d Psal. 30. 5. In His favour is life. ^e Exod. 34. 6. The LORD, The LORD GOD merciful

Difference betwixt the continuance of earthly and heavenly joyes.

^a Rom. 14. 17.

¹ Isa. 35. 10.

Kingdome of GOD is righteousness, and peace, and joy in the HOLY GHOST. ¹The ransomed of the LORD shall returne and come to Zion with songs, and everlasting joy upon their heads: they shall obtaine joy and gladnesse, and sorrow and sighing shall flie away.

² Psal 32. 11.

² Be glad in the LORD, and rejoyce ye righteous: and shout for joy all yee that are upright in heart.

Earthly joy embittered.

3. Sincerity. Earthly joy is cruelly embittered with many slavish, stinging and invenimed mixtures and marre-mirths: but GOD gives joy to the upright heart, and no sorrow with it.

Earthly joy unfit for holy duties.

4. Effects. Carnall joy utterly unfit for all holy imployments; but spirituall joy is to the faculties of the soule, as oyle to the joynts of the body; it makes quicke, active, and excellent for the discharge of any divine duty.

Remembrance of carnall joy grievous.

5. Calling to mind, carnall joy in the evill day torments extremely, and turnes it into gall and worne-wood; but remembrance of those sweetest glimpses, and heavenly dewes of spirituall joy which were wont to shine into, and refresh our humbled soules when we were conscionably busied in the waies and work of the LORD, will serve as a precious cordiall, to re-comfort our spirits in sadder times, and surest pledge of their most certaine returne in due time.

Carnall joy mixed with sorrow.

6. Spirituall joy is many times much enlarged in times of tribulation: But the heart of the wicked is sorrowfull in laughter, and troubled with melancholy amidst their greatest mirth.

No carnall joy without company.

7. Spirituall joy is ordinarily most free, full, and at the highest in solitarinesse, soliloquies, and the most

most retired exercises of the soule: but carnall joy and want of company are for the most part incomparable. And it is kept in that poore little dying life it hath, by good fellowship, and sensuall employments.

8. Carnall joy ever ends in bitterness, spirituall in blessednesse. As the rivers of fresh water run their course with an hasty current to fall in the salt Sea; so the posting Sun of all worldly pleasures after a short gleame, and vaine glistering, sets in the Ocean of endlesse sorrow.

Carnall joy ends in bitterness.

7. Make thy peace with God upon good ground in the meane time, and graciously walke with him by a rule and daily direction. Watch over thine heart with extraordinary industry. Mortifie thy members which are upon earth; pride, choler, covetousnesse, selfe-love, hankering after the fashions, &c. Strangle thy lusts, stand at the Swords Point with thy most beloved sinne. *Bear thy yoke from thy youth*, and exercise thy spirituall armes every day. Get a habit of heavenly-mindednesse and holy familiarity with God aforehand; and then shall we hold up our hands and our hearts with boldnesse and undauntednesse of spirit in the evill day. *The strongest and stoutest creatures* (saith a godly Divine, pressing this Point)

7. Preparative. Keepe peace with GOD.

Quam nemo in arenâ seipsum exerceat, quomodo aliquis in certamine insignis erit & conspicuus? Quis unquam athleta non ab ineunte adolescentiâ

in Palæstrâ corroboratus potuit in Olympicis, excelsis, ac magno animo adversarium aggredi? An non oportet quotidie luctari atque currere? Nonne videtis eos quos quinquæ certaminum athletas appellant, quum nullam forte reluctatorem repererint, ad sacrum arenâ plenum, vires suas excitare? Hos imitari stude. — sunt enim multa quæ ad iræ nostram incitant, multa quæ concupiscentiæ flammam incendunt. Insurge igitur contra passionem, vincas animi labores, ut corporis quoque labores possis perferre.
Chrys in Mar. Hom 34.

are

are afraid of those things which are contrary to their natures, which other creatures never so weake, feare not, being of the same nature. No more fearefull creature than a fish, flying at the shadow of a man; yet it feares not the Ocean Sea, because of its owne nature and acquaintance: which Lions, and the stoutest creatures feare.---A sheepe feares not his shepheard, by reason of acquaintance, whom yet the beare and the wolfe feare: Whatsoever is strange and unacquainted, is fearefull. If we acquaint our selves with GOD, and walke with Him as His friends, we shall have the more boldnes with Him, when we have most need of Him. In a word, be very temperate, honest, holy. For, the more conscionable thou hast formerly been, the lesse power will the crosse have when it comes. It was the saying of a reverend man, where sinne lies heavy, the crosse lies light: and contrarily, that heart is like to be most lightsome in a storme, which hath been the holiest in a calme.

Tit. 2. 12.

8. Preparative.
Bee fitted with
meditations a-
gainst death.

8. Possesse thy mind betime of many mortifying motives and meditations to master the immoderate feare of death, the king of terror, and then thou wilt be able with farre more patience and resolution to digest all petty troubles and miseries in the meantime. For which purpose ponder upon these Points.

Fit meditations
against death.

Life of Faith
in death. pag.
78.

1. There is almost no man, but he hath suffer'd more paine in his life, than ordinarily he shall passe thorow in death. *The pangs of death* (saith M. Ward) *are often lesse than of the tooth-ache.*

2. The covenant of GOD is of force with us, as we lie in the dust of the earth, *Mat. 22. 31, 32.*

3. Our

3. Our union with **CHRIST** holds still, *Col. 1. 18.* As the Hypostaticall did, when **CHRIST** lay in the grave.

4. Death is but a *sleep*, *1 Thess. 2. 13.* *Acts 7. 60.*

5. **CHRIST'S** death hath taken away the sting, and sweetned it to all His, *Heb. 2. 15.*

■ In **CHRIST**
morte mors o-
bijt. *Gregor. in*
1 Reg Cap. 2.

6. It is but a sturdy Porter, opening the Doore of Eternity, and letting us into Heaven: A rougher passageto eternall pleasures.

7. It is but like the fall of a wheat corne into the ground, and dying, that it may spring up afterwards more gloriously, *Ioh. 12. 24.*

8. It is but a Departing out of this world unto the Father, *Ioh. 1. 31.*

9. It is called in the Old Testament, *A gathering to their Fathers.*

10. *Jacob* made nothing of it. And *Israel* said unto *Joseph*: Behold, I die, *Gen. 48. 21.* And when *Jacob* had made an end of commanding his sons, he gathered up his feet into the bed, and yeelded up the ghost, and was gathered unto his people.

9. Let us trim our lamps betime, I mean try our spirituall states: for there are many foolish virgins; and many thousands, who for want of a true touch-stone and sound triall this way, find the pit of destruction to have shut her mouth upon them irrevocably and for ever, before they will acknowledge themselves to be wide of the right way to heaven. I have beene often upon this argument, at this time I desire onely to discover the delusion of the greatest part by an imaginary faith;

9. Preparative.
Try your spiri-
tua^l state.

Mens deceipts
about Faith.

faith, and of understanding and worldly-wise men by a temporary faith, and that in short.

1. *Deceit.*
Ignorance of
the beginning of
their faith.

For the first sort; these foure Demands may easily discover and destroy the vanity of their spirituall selfe-coufenance, and soule-deceit.

1. Aske them how they came by their faith, when they begun to believe, &c. and their ordinary answer will be this, or the like: *We cannot tell: we are not such Atheists or so prophane, but wee have believed ever since we were borne: wee have ever trusted in CHRIST, and made account of Him as our*

*Nay, but heare the Prophet: It is a people of no understanding: therefore He that made them, will not have mercy on them; and He that formed them, will shew them no favour. Isa. 27.

1.

Saviour: We never doubted, but that He which made us, will have mercy on us, &c. But now these poore deluded ignorants are in the meane time meere strangers to any worke of the spirit of bondage, and pangs of the new-birth, which would have taught them with a witnesse to have taken notice what a mighty worke and admirable change the glorious Sun of saving faith is wont to cause wheresoever it comes. They could never yet sensibly and heartily cry, *Wee are uncleane, wee are uncleane; we are sicke, we are lost, we are heavy laden, we are undone, we die, we are damnd; except we drinke of the water of life, wash in that Fountaine opened for sinne and for uncleannesse, and have a blessed part in the Passion and purity of* JESUS CHRIST, &c. Whereas now the true believer can tell you readily and experimentally, that he was first enlightened, convinced and terrified with sight, sense, and sorrow for sinne; and so on, as you shall find it *Instruct. for comfort. afflict. Consc. pag. 324. & seq.* But especially

The birth and
growth of faith
may be knowne.

cially faire fall one good token: ever when justifying faith is infused, there is a thorow-sale of all sinne. *The Pearle of great price* will never bee had, except all be sold: which is a matter so remarkable, and makes such a miraculous change in a man, that it cannot chuse but be strongly remembred, and with greatest astonishment, and that even for ever, both in this world and the world to come. Sensuall pleasures and bosome sinnes are notoriously nail'd and glued to a carnall heart: they are as neere and deare unto it, as the most dainty and delicious meat to the palate; *Wickednesse* (saith *Zophar*) *is sweet in his mouth, hee hides it under his tongue; he spares it, and forsakes it not; but keepes it still in his mouth:* not onely as ordinary garments, but as the most costly jewels, and richest chaine: *Pride* (saith *David*) *compasseth them about as a chaine; violence covereth them as a garment:* as the very limbes of the Body. *Mortifie therefore* (saith *Paul*) *your members which are upon earth: fornication, uncleannesse, inordinate affection, evill concupiscence, covetousnesse:* nay, and as the most necessary and noble parts, the *right eye*, and the *right hand*; *If thy right eye offend thee* (saith *CHRIST*) *plucke it out, and cast it from thee: --- And if thy right hand offend thee, cut it off, and cast it from thee:* yea dearer then very life it selfe to flesh and bloud: For wee may observe and see too often such sonnes of pleasure, and slaves of lust to have no joy in this life, after they have lost the joy of this life. Hence it is, that many times the wretched worldling being robbed one way or other of the very

F life

Job 20.12.

Psal. 73. 6.

Col. 3. 5.

Mat. 5. 29, 30.

life of his life, his wedge of gold and hoards of wealth, makes an end of himselfe: that the wanton missing of his lustfull aime and much desired choise, finds no pleasure in this life; but cuts off himself by a violent and untimely death: that *Achitophel* being disgraced and over-top'd in a Point of Policy, the crowne and pride of his worldly happinesse, put his household in order, and hang'd himselfe. Well then, if it bee thus, that parting from carnall pleasures be as painefull and vexing, as if a man should pull the meat from our mouth, the chaine from our necke, clothes from our backe, the limbes from our body, the right arme from our shoulder, the eyes out of our head, and as the losse of our life; that happy soule which bids adieu everlastingly to all earthly delights, must needs take extraordinary notice, and be able for ever to give a ready and most sensible account of such a mighty change and marvellous worke.

2. Deceit.
No trouble about keeping
faith.

2. Aske them, how they keepe their faith: and they will tell you, they thank God, they are not troubled about it. They finde no such scruples, doubts, distrusts, feares, jealousies, terrours, temptations, desertions, wants, weakenesses, &c. as some preciser fellowes, who stand so much upon their profession, strictnesse, conscience, and other singularities above ordinary, so much talke of, and take to heart. They see no such necessity of running after Sermons, so much reading, prayer, poring upon precise bookes, recourse to Puritan-Ministers, Humiliation-daies, &c. They can believe quietly, follow their businesse, and goe to Heaven

Heaven without so much ado. Nay, they are so farre from being troubled in any of these kinds, that if any amongst them be troubled in mind, and extraordinarily visited with spirituall distresse, the portion many times of Gods dearest children; they presently please and applaud themselves, that they are free; and conceive and peremptorily conclude that the afflicted is an hypocrite, hath beene a more hainous sinner then others, or meddled too much with Scripture-busineses and divine matters. But now the true believer holds the precious heavenly Jewell of justifying Faith with much ado, difficulty and * doubtings. He is as carefull and covetous (if it be possible) to preserve and save this Pearle, as the worldling his gold. For this purpose, he passeth thorow many sore and bitter conflicts with the fiercest assaults and fiercest darts of the Divell; (for hee knowes full well, that that is the arme and power of God unto us, for all sound comfort and spirituall well-being, and therefore he is most furious to weaken us there) with infinite gaine-sayings and temptations of our inbred infidelity, native ignorance, diffidence, wisdom of the flesh, our owne sense and feeling, and a world of oppositions continually. He is driven many and many a time to the Throne of Grace with prayers, teares, and strongest wrastringes for auxiliary forces, and renewed strength. O how often doth he resort with extremest thirst, and dearest longings to all the blessed Fountaines, that feed his faith; the person of CHRIST, His meritorious blood, the Promises,

*A true beleever
carefull to keep
his faith.*

** That Satan
may worke our
finall over-
throw, it is his
usuall custome
to tell the true
believing Chri-
stian that hee is
destitute of
faith; and con-
trariwise the
unbelieving
worldling, that
he hath a strong
faith; whereas
in truth, there
is nothing in
him, but secure
presumption.
Down Christ.
Warr Cap 42.*

Job 13. 15.
Mark. 9. 24.

G O D : freest love, His sweetest name; the covenant of grace, all the Ordinances, those *Ones of a thousand*, who are able to discover both the depths of the Divell, and the mysteries of Evangelicall mercy, &c. and for all this is glad many times to say unto his G O D : *Though Thou slay me, yet will I trust in Thee*: LORD, *I beleeve, helpe Thou mine unbeliefe*, &c. The difference then stands thus: They hold it the easiest thing of a thousand; but hee finds it the hardest matter in the world, *To beleeve*.

3. Deceit.
No fruits of
faith.

3. Aske them, what it hath wrought upon them: and they cannot give an account of any alteration to any purpose, or sanctification at all. Imaginary Faith is but an idle *Idea*, a naked Notion, a meere fancy, a groundlesse presumption and true dreame; and therefore it is not active or productive of any reall effects, or true religiousnesse. But now saving faith doth ever beget a blessed change in the whole man, body, soule, spirit, calling, company, conversation, &c. *If any man be in CHRIST, hee is a new creature: Old things are passed away, Behold all things are new*. It is ever attended with those three great workes of grace.

Fruits of Faith

2 Cor. 5. 17.

1. Universall
Repentance.

1. An universall repentance and returne from all sins: from grosse ones in practice and action; and from the most unavoidable infirmities at least in allowance and affection.

2. Universall
Sanctification.

2. An universall sanctification in all the parts and powers of body and soule; though not in height of degree, yet without exception of parts.

3. Universall
Obedience.

3. An universall obedience to all G O D : commands;

mands; though not to perfection, yet in sincerity and truth: and with an heavenly traine of glorious graces; love, hope, vertue, knowledge, temperance, patience, godlinesse, brotherly kindnesse, charity, joy, peace, long-suffering, gentlenesse, goodnesse, meeknesse, &c.

2 Pēt. 1. 5, 6.
Gal. 5. 22, 23.

*Fruits of the
weakest faith.*

And even in the lowest ebbe and greatest weakness, it is ever wont to discover it selfe at least by poverty of spirit, hungring and thirsting after righteousness, striving against doubting, bitter complaints for want of former feelings, industrious seeking to be settled in beleiving, earnest and greedy longing after grace, highly prizing the LORD JESUS, and preferring Him infinitely before all the pleasures, profits and felicities of this life, resolving rather to die ten thousand deaths, than to returne any more to folly; selfe-deniall, contempt of the world, care to search out the sinne that may possibly hinder comfort, and be rid of it, continuall watchfullnesse and holy jealousie, lest we should be deceived, and faithfull labouring to subdue corruption.

4. Fourthly, aske them, How they prize the object they apprehend imaginarily; for it is no better: and it is but thus: If you were able to assure them of wallowing in all worldly pleasures with constant health, and immortality upon earth: they would with all their hearts, part with all their hope of heaven hereafter: For they are yet but carnall, though selfe-confident. But now the divinenesse and excellency of spirituall delights which justifying Faith doth extract from the Objects about which it is exercis'd, doth so affect and

4. Deceit.
*Light esteeme
of the thing be-
lieved.*

ravish the heart of the true Believer ; that well advised, in cold blood, and out of temptation, hee holds all the corporall felicities of ten thousand worlds, even world without end, in comparison of them, but as drosse, and dung, and dust in the balance. Our part in the person of CHRIST, with the purchases of His dearest blood, and possession of the Deity blessed for ever by His meanes, doe more than infinitely transcend the utmost of all earthly contentments, rais'd above the highest possibility, by the most inventive and strongest imagination, and to be enjoyed thorow a thousand eternities.

*How farre a
temporary faile
may go.*

The second sort, which are a generation of more understanding men ; stand thus for their spirituall state, and thus fearefully couzen their owne soules, and come short of salvation : They assay indeed to be religious, give up their names to Profession, and would goe to heaven with all their hearts, so farre as the way holds, with enjoyment of temporall happinesse : and therefore, they put on a *forme of godlinesse*, and faire-out-side ; furnish themselves with an artificiall habit of talking well ; take part in all companies with the better side ; follow and frequent Sermons with good forwardnesse ; set up prayer and other religious exercises in their families ; put themselves upon daies of humiliation ; leave many sinnes, do many things, hold an universall outward conformity to all the ordinances and divine Duties at the instance of the Ministry. And if they be of ability, countenance godly Preachers, stand for them, and entertaine

taine them into their houses with much affectionatenesse and bounty, especially such as (perhaps) by reason of too much charity, unacquaintednesse with their wayes, lothnesse to bee accounted too pragmaticall and rough, or something comply with them in a false conceipt of their spirituall well-being, &c. But presse them further, over and besides all this, to the heart and life of religion, to the power and pith of godlinesse, crucifying of their corruptions, strangling their lusts, mastering their passions, parting with all sinne, unfashioning them to the times, abandoning for ever their darling pleasure, deniall of themselves, contempt of the world, daily walking with G o d, delight in the *way of holinesse*, an holy keeping of the L o r d s day, fruitfulnessse in all good workes, living by faith, an uncowardly opposition to the iniquities of the present, &c. which (they well know) will be necessarily accompanied with *Drun-kards songs*, railings of the basest, discountenance from ungodly greatnesse, the worlds deadliest enmity *speaking against every where*, &c. O then, you strikethem starke dead on the nest, as they say. These are hard speeches, very harsh, grating and ungratefull to their eares, and goe to their very hearts: and therefore in such Points as these pressing more precisenesse, you may as well remove a mountaine of brasse with your little finger, as stirre them an inch. Say what you will, and preach out your heart, (as they say) they will no further. Thus farre as they goe already, shall either serve their turne for salvation, or they will

Wherein a temporary faith cometh short.

Isa. 35 8.

Acts 28. 12.

venture their soules with thousands that are worse than themselves. They pitch upon a safe, wise, moderate and discreet temper of religion, as they conceive and call it; and neither desire, or endeavour to goe any further, or grow any better. A faire day mends them not (as they say) and a foule day paires them not. As they are peremptorily confident, the *Pearle* will be had at their price; so they are constantly peremptory never to become more precise. And if it fall out sometimes, that they meet with some faithfull man of G O D, who hits right upon their humour; discovering the insufficiency of their present spirituall state, for future happinesse; and perswading them upon a necessity of salvation, to an universall resignation of themselves with unreservednesse and zeale to all the world, and will and waies of G O D; they are wont to put it off thus, or in the like manner: *The man is a good man, and of good parts, one whom I love well; but a little too hot, too boisterous and rough, and pinches too much upon precisenesse and particularizing mens spirituall states; that is all his fault: I must confesse, I am of such a nature and disposition, that I shall be more moved with milder Sermons, and calmer carriage in the Pulpit: I doe not see how this Ministeriall severity and roughnesse,*
** sharpnesse*

* *Sharpnesse of reproofe, and such searching into, and peremptory censuring mens state to G O D -ward, doth so much good, &c.*

* *And yet the Apostle saith, Ελεγε αυτες αποκριται.*

My whole *Discourse of true Happinesse* is a touchstone and looking glasse for a triall and discovery of the unsoundnesse and spirituall self-deceit: and therefore thither I remit them.

Tit. I 13. Reprove them sharply, severely, cuttingly; of Αποκριται.

bili vult mederi, amaris utitur pharmacis, ita obdurati, præfracti, atq; contumaces homines duris & severis verbis arguendi sunt: malo enim nodo malus querendus est cuneus. Megander in 100.

Quemadmodum medicus, qui

Ut caro quæ callo obduruit non facile accipit vibices plagarum, nisi improbis & crebris ictibus: ita animus affluet peccatis, non commovetur correctione nisi severâ & acii. *Idem ibid.*

Hæc vehementia & severitas, quam hîc *Paulus* in Pastore requirit, non vacat omni irâ: quem & **CHRISTUM** invasisse Evangelista testis est, *Matt. 3 5.*

Hæc autem iusta est, & pia ira, quam Scripturæ vocant Zelum **DEI**, cum sit iracundia amore **DEI** & pietatis excitata: qualis **CHRISTUM** invasit cum negotiatores expulit è Domo Patris sui. *Iob 2. 15.*

Hoc loco non alienos dicit, sed domesticos esse coarguendos *Theophylact in Luc.*

Neq; alienos solum hîc taxat *Paulus*, sed eos nominatim qui **CHRISTO** nomen dederant *Calvin, in Cap. 1 ad Tit.*

For of all others, those which give their names to religion, and are unsound at the heart-root: who many times also most fearefully and scandalously shame their Profession, & cause the good way to be evil spoken of, by their worldlines, pride, fashions, ill tonguednes passions, usury, detaining Church dues, cowardlineffe in good causes, impatience of Ministeriall reproofe, if it crosse the in their comodity, stranges of apparell, intimate correspondēce with the prophane, &c. irreligiousnes of their servants and followers, &c. are to be searched thoroughly, and most severely censured, that they may be saved at the length, truly humbled, Christians indeed, and not onely in their own conceipt, and such as God would have them.

10. A serious and fruitfull meditation upon the foure last things, hath beene ever holden very materiall, and of speciall moment, to make us (by **G O D**'s blessing) more humble, un-worldly, provident and prepared for the evill Day. Give me leave therefore, to select and propose some profitable Considerations thereabouts, and Conclusions thence, which may serve to mortifie our affections

10 Preparative.
Meditate oft on the foure last things.

ctions to the world, take off the edge and eager-
nesse in pursuit after earthly things; mollifie, and
make fit our hearts for a more easie entrance, and
effectuall entertainement of all saving impressions,
and motions of the Word and Spirit, for our spiri-
tuall good; that in times of terrour, we may stand
like *Mount Zion*, unmooveable and magnani-
mous.

*Death takes all
away.*

About D E A T H, Consider :

1. That all the pleasures, treasures, and com-
forts of this life, wife, children, goods, gold,
great friends, lands, livings, possessions, offices,
honours, high roomes, brave situations, faire pro-
spects, sumptuous buildings, pleasant walkes, and
even the world it selfe, upon which thou hast lost
so much labour, time, care, thoughtfullnesse, and
doted so long, holding a divorce, as death it selfe,
must all, upon the stroke of death, * which not
heaven and earth, or any created power, can any
wayes possibly prevent, divert, or adjourne, be
suddenly, utterly, and for ever left, never more to
be minded, medl'd with, or enjoyed in this world
or the world to come. *When our breath goeth forth,*

* Orbis medi-
cos ad te con-
voca, Podaly-
rios, Machao-
nas, Æsculapi-
os, Hippocra-
tes & Galenos
omnes revivif-
cere jube, non
hi omnes vel

horulam ann tuis apponent, ultra quam velit De vs ; pharmacopolia exhaurias, aurum
& uniones glutis ut vitam extendas, tamen terminos, qui præteriri non poterunt, non
promovebis Cautus sis, quantum velis, vitæ pericula omnia declines, morborum princi-
pijs obstes, numerum mensura non augebis. Optes, voveas, roges, nihil agis; vitæ tuæ
termini jam constitut. sunt, nec unquam, (quicquid resistas) præteriri poterunt. --- Ci-
borum tibi præstantissimorum copia sit & selectus; vini florem bibas; nunquam labo-
res nisi ad sanitatem; tantum somni capias, quantum & Lex Archiatrorum, & ratio va-
letudinis poscit, Ad numerum caleas & algeas, nihilo-minus mortaliseris, & ubi vitæ
tuæ metam contigeris, age, valedic rebus humanis, & ad rationem reddendam te para:
Tribunal te vocat.

and

and wee returne to our earth, all our thoughts perish :
 Even the thoughts of the greatest Princes, and
 mightiest Monarchs upon earth, who happily
 may have in their heads whole common-wealths,
 and the affaires of many kingdomes. *Put not your*
trust in Princes (saith King David) *nor in the sonne* Psal. 146. 3, 4.
of man, in whom there is no helpe. His breath goeth
forth, hee returneth to his earth, in that very day his
thoughts perish. And therefore let it bee thy wis-
 dome, to rent and weane thine affections from the
 world with an holy resolute violence in the meane
 time: * Disdaine and scorne to set thine heart up-
 on those things here, which thou canst not, thou
 must not have in the second life. And there is
 good reason for it. For they are all (as I said be-
 fore) at the best, and in the height: 1. But *Vani-*
ty. And 2. *Vexation of spirit.* 3. They can-
 not satisfie the soule. 4. *They will not profit in*
the day of revenge. 5. They reach not to eternity.
 6. There is no man so assured of his honour, wealth
 or any worldly thing, but he may be deprived of
 them, the very next moment. 7. Thou needs to
 feare no want: *There is no man* (saith CHRIST) *that*
hath left house, or brethren, or sisters, or fathers, or mo-
ther, or wife, or children, or lands for my sake and the
Gospels; but he shall receive an hundred fold now in
this time, houses and brethren, and sisters, and mothers,
and children, and lands, with persecutions; and in the
world to come eternall life. Of eternall life, the point
 is cleere: But how shall they be so manifoldly re-
 munerated in this life?

1. In the same kind, sometimes, and *κατά το ποσό*

How they who
leave the world
as are rewarded.

Bee weaned
from the world.

* *Contemne*
vivens, quæ
post mortem
habere non
potes. Difficile
est, imò impos-
sibile ut præ-
sentibus quis
fruaturs bonis,
& futuris; ut
hic ventrem &
illic mentem
impleat, ut de
delicijs trans-
eat ad delicias,
ut in terra &
in cælo glori-
osus appareat.
Ber. De interi-
ori Domo Cap.

45.
 Mar. 10. 29, 30.

as they say. *Abraham*, at *G O D*'s command, left his *countray, kindred, and fathers house*: and he was afterwards (as you know) crowned with riches and honour abundantly, and became a great and mighty Prince: *Job* for the glorifying of *G O D*, and confounding of Satan, bore patiently; and blessed *G O D* for the losse of all: and how richly was he after repayed with a large and singular addition, and excellency of goods and children. * *Valentinian* the Emperour was put from his place of command in the army, by *Julian*, and banished for the profession of *C H R I S T*: but afterward was called backe from banishment, and with much honour and applause advanced to the height of the

* Fertur *Julianus* cum summam imperij Romani administraret, istum *Valentinianum*, qui praefectus

cohortis erat, ex Albo militum qui in exercitu Joviniani vocabantur, exemisse, & perpetuo addixisse exilio: simulatione quidem quoddam milites sibi subiectos, cum contra hostes pugnandum esset, parum commodè instruxerat; sed revera hinc inductus est. Cum *Julianus* adhuc in Gallia, quæ ad occidentem solem vergit, ætatem ageret, ad quoddam delubrum ivit sacrificatum: simulq; cum eo fuit *Valentinianus*. Nam Romanis veterat mos, ut præfecti militum, qui Joviniani & Herculiani vocabantur Imperatorem proximè à tergo præsidij causâ sequerentur. *Valentinianus* autem cum esset limen delubri transgressurus, & sacerdos ritu Gentilitio virides olivæ ramusculos madefactos manu tenens, introeuntes illos aspergeret, guttâ in suam vestem delipsâ, ægrè admodum & graviter tulit. Christianus enim erat, & propterea sacerdotem, qui in suâ aquâ asperlerat, & convitijs adoritur. Aiunt præterea eum etiam Imperatore *Juliano* inspectante tantum vestis suæ cum ipsâ guttâ excidisse, abjecisseq; quantum gutta madefecerat. Unde *Julianus* ei admodum incensus, iratusq; non multò post condemnavit exilio; ut nimirum Melitiam, urbem Aræniæ perpetuò incoheret, causâ quidem simulatâ, quod milites sibi subiectos negligeret admodum gubernasset. Noluit enim videri propter religionem ullo eum afficere incommodo, ne inde aut martyris, aut confessoris honos illi tribueretur: siquidem hæc de causa alijs etiam Christianis pepercerat, quia videret eos ex periculorum susceptione (uti supra demonstratum est) tum gloriam sibi consequi, tum religionem ac fidem *C H R I S T I* vehementer confirmare. Ac simul ut imperium Romanum Joviano delatum est, iste *Valentinianus* ab exilio *Niceam* revocatus, mortuo jam fortè *Juliano*, & consilio ab exercitu & his qui tum primos magistratus gerebant, unito, omnium suffragijs Imperator deligitur. *Sezon. Histor, Ecclesiast. Lib. 6. Cap. 6.*

Imperiall

Imperiall dignity. The Apostles forsaking all for **C H R I S T**s sake, had afterwards for one ^a poore cottage, the houses of all the faithfull Christians in the world, to which they were far more welcome, than ever any *Haman* was to his proudest palace: and so all godly Ministers in all ages ever find heartier entertainment, amongst the *Housshould of Faith*, (truly so called) than ever any naturall father, mother, sister or brother could possibly afford; because, as yet they can see no beauty in the image of **C H R I S T** in others, or in their feet who bring glad tidings, nor love spiritually.

2. Or in equivalence; by ^b contentment, which doth incomparably both in sweetnesse and worth surpassle & over-weigh all worldly wealth. Witness that worthy reply of the most famous Italian Marquesse, *Galeacius Caracciolus* (having left the rich and pleasant Marquesdome of Vico, all Imperiall Popish, Princely, Courtly favours, and other proportionable felicities attending upon such humane

The benefit of contentment.

sum fructum & necessaria ferebant, ut recte *Paulus* scripserit, 2 Cor. 6. 10. Apostolos esse *tanquam nihil habentes, & tamen omnia possidentes* Sic ubi unum patrem, unam matrem, pauculos fratres, & sorores reliquerunt; alibi centum fideles invenerunt, qui paterno, materno, & fraterno animo eos prosecuti sunt. *Harmon Evan.* Cap. 132.

^b Centupla igitur ista, hoc est multo plura animus recipit, non centuplo modo, sed infinito, majore tum voluptate utens modicis illis, quæcumq; ad vitam præsentem in persecutione **D O M I N U S** dederit, quantilibet tribulationibus circumdatus, quam ante cognitum Evangelium, usus fuerat ijs, quæ reliquit. *Bucer. in Cap. 19. Matth.* Interim suas exhilarat **D E U S**, ut illis pluri sit, longeq; suavis tantum boni quo fruuntur, quam si extra **C H R I S T U M** illis afflueret immensa bonorum copia. *Calvin. Ibid. Centuplicia exatortamagiora. i. e. Quæ centies tanti sint, nempe quod ad verum usum, & commoda hujus etiam vitæ attinet: si modò illa non ex copijs & cupiditate nostrâ sed ex **D E I** nostri voluntate, (quæ una est certissima bonorum Regula) metiamur: adeò ut fideles in mediâ etiam egestate hujus promissionis eventum sentiant. Itaq; perdidiculus erat *Iulianus* ille Apostata quum hunc locum exagitant, quærere nî centum etiam uxores habituri essent Christiani. *Beza in Cap. 10. Mar. i.**

great.

• The life of
Galeacius Ca-
raciolus, the
noble Marquesse
of Vico in the
Kingdome of
Naples. Cap 28

Losse of temporals
recompenced
with abundance
of spiritalls.
d Fore dict, ut
in medijs etiam
persecutioni-
bus centuplo
sint feliciores,
quàm unquam
anteà, qui
CHRISTVM
omnibus hujus
vitæ commodis
anteponerint
Idem. Ibid.

greatnesse for the Gospels sake) to a wicked Jesuite tempting him with a great summe of gold, to re-
taine out of Zion to Sodom; from Geneva into Italy;
• Let their money perish with them, who esteeme all the
gold in the world, worth one daies society with JESUS
CHRIST, and His HOLY SPIRIT. I make no
doubt but to any of our learned and holy men,
exiles for CHRIST in Queene Maries time, of
whom many after returned, and received an hun-
dred fold according to the letter of the Text, *browne
bread and the Gospell* in Germany, during that blou-
dy five yeares, were infinitely more sweet and
deare, than all the Bishopricks of ENGLAND with
Subscription to the sixe Articles.

3. Even in ^d an overflowing and transcendent
manner, in a pressed and heaped, and even over-in-
larged measure by spirituall joy, peace of consci-
ence, contentment of soule, more familiarity with
GOD, nearer communion with JESUS CHRIST,
fuller assurance of His love, and our portion in
Him, more sensible experience of His all sufficien-
cy, extraordinary exercise of faith, sweeter taste

Ecce qui reliquerit patrem, & elegerit sibi Patrem DEVM, imò ei plus, quàm centu-
plum constat recepisse, &c. --- Qui reliquerit fratrem, ut habeat CHRISTVM fratrem,
nonne melior erit ei quàm centum fratres? --- Si dimittit substantiam, ab omnibus
diligitur, ab omnibus honoratur, à quibusdam autem & timerur. Nam ipse DEVS cui
se tradidit, dat ei gratiam coram omnibus: Nonne melius est ei hoc, quàm universa
terra? Incertus Author in Mat. Hon 32.

Ne quis susp. cetur quod dictum est solis congruere Discipulis: dilatat promissionem
ad omnes qui similia faciunt: Habebunt enim pro carnalibus cognatis, familiaritatem
& fraternitatem cum DEO; pro agris Paradisum; & pro lapideis ædibus supernam Hie-
rusalem, &c Theophylact in Cap. 19. Mat.

Quamvis pios semper in hoc mundo persecutiones maneat, & quasi eorum tergo
crux adhæreat, tam dulce tamen est condimentum gratia DEI, quæ ipsos exhilarat, ut
illorum conditio regam delicijs optabilior sit. Calv Ibid.

in the Promises, closer cleaving to the Word, clearer sight of divine excellencies, heartier longing for heavenly joyes, &c. One drop of which spirituall refreshing dewes distilling upon the soule even in greatest outward distresse; one glimpse of such glorious inward joyes shining from the face of the Sun of salvation into the saddest heart in the darkest dungeon, doth incredibly surpasse all the comfort which wife, children, wealth, or (in a word) worldly good, or mortall greatnesse can possibly yeeld.

4. Or in posterity; by a very remarkable, if not miraculous providence and care for them. Consider for this purpose, that G O D-fearing Prophet, 2 Kings 4. who upon the matter, and in the true meaning, denied himselfe, and forsooke all for G O D S sake. (* For he doth so also, who prefers the glory of G O D, the Gospell, the cause of C H R I S T, and keeping of a good conscience, before any, or all earthly things; holding fast unfainedly a resolution, if he be put to it, and times require really and actually to leave all for C H R I S T.) This good man might have applied himselfe to the present, served the times, sought the Court, and sate at *Iesabels* Table with her other temporizing trencher-chaplaines. But it is said in the Text, that he *feared the L O R D*, and so disdained, and abhor'd to gaine by humouring greatnesse, to grow rich and rise by basenesse and

G O D S care of
their posterity
who lose any
thing for G O D.

• Relinqueren-
liqui d propter
nomen CHRIS-
TI, five prop-
ter CHRIS-
TUM, est
CHRISTUM
proponere om-
nibus, & super
omnia amare:
ita eum esse
charum pecto-
ri nostro, ut il-
lus gratia pra-
rati sumus om-
nia relinque-
re quantumvis
chara, quae nos

alliciunt, aut etiam cogunt, ut aliquid faciamus, quod sit contra eius gloriam. *Musc.*

* Colligimus ex hac paupertate virum illum fuisse constantem in vera & sana religi-
one: quia si deficere voluisset, ad cultum *Iezabelis*, & impij regis, victus & iustae facul-
tates ei non defuissent. *Pet. Mart. in loc.*

flattery.

flattery. And therefore did chuse rather to die a begger, to leave his wife in debt, & expose his children to the bondage of cruell creditours, than any waies to make ship-wracke of a good conscience, or consent and concur to the adulterating of Gods sincere and purer worship. But mark what followes: rather than the wife and children of such a man, who preferred Gods glory before his owne preferment, shall suffer want; they must be relieved by a miraculous supply, as appears in the story.

*A good name
given for losse
of goods, &c.*

*I will give thee
an everlasting
name that shall
not bee cut off.*
Isa 56.5.

Prov. 22.1.

*Hearc Calvin
in his Epistle to
him, before his
Commentary up-
on the first to
the Corinth.*

*Etsi neq; tu
plausum The-
atri appetis, u-
no teste D E O
contentus neq;
mihi propoli-
tum est laudes
tuas enarrare;
Quod tamen*

cognitu utile est ac fructuosum, non prorsus celandi sunt Lectores. Hominem primariâ familiâ natum. honore & opibus florentem; nobilissimâ & castissimâ uxore, numerosâ sobole, domesticâ quiete & concordia, totoq; vitæ statu beatum, ultro, ut in CHRISTI castra migraret patriâ cessisse: Ditionem fertilem & amoenam, lautum Patrimonium, commodam non minus, quàm voluptuosam habitationem neglexisse: Exuisse splendorem domesticum; Patre, conjuge, liberis, cognatis, affinibus sese priva-

5. Or in good & name; which is rather to bee chosen than great riches, saith Salomon. For instance, compare together *Bradford* and *Bonner*. The name of that blessed man shall bee of most deare and glorious memory to all that love our LORD JESUS CHRIST in sincerity, untill His second comming: and it is like we shall looke upon him, and the rest of that royall Army of Martyrs in *Queene Mariestime*, with thoughts of extraordinary sweetnesse and love in the next world thorow all eternity. But now the remembrance of that other fellow, who (like a blood-thirsty Tyger) made such horrible havocke of the Lambs of CHRIST, shall be had in a most abhorred, execrable, and everlasting detestation. The name of the fore-named noble Marquesse, ^b who left and

and lost all with a witnesse for the Gospels sake, shall be infinitely more honored of all honest men, so long as any one heavenly beame of Gods eternall truth shall shine upon earth, than his uncles *Paul* the fourth, or all that Rope of Popes from the first rising to the finall ruine of that Man of sinne. Nay, theirs shall rot everlastingly; but his shall re-flourish with sweetnesse, and fresh admiration to the worlds end.

2. That, to dye, is but to be once done; and if wee erre in that one action, we are undone everlastingly. And therefore have thine end ever in thine eye.

* Let all our abilities, businesses, & whole being in this life; let all our thoughts, words, actions, referre to this one thing, which (as it shall be well or ill ended) is attended either with endlesse plagues, or pleasures; with eternity of flames or felicity.

Men die but once.

* In cunctis quid in rebus necessaria est providentia, in ista tamen maxime, quae amplius quam semel fieri ne-

queunt: ubicunq; pes lapsus fuerit, actum est: unus error multa trahit errorum millia. Haeratio mortis est; unicus in ea error, infinitas trahet errores: Hic semel errasse, aeternum est peris.

Lamachus Centurio, admitti erroris increpabat militem, qui ut culpam dilaceret, deinceps nil tale admissurum se promisit. Cui *Centurio*: In bello, inquit, Bone vir, non licet bis peccare. *Plutarch in Lacon.*

In morte, cheu, nec vel semel quidem peccare licet. Nam hoc tale peccatum est irrevocabile. Semel mortuus es, semper mortuus es; semel male mortuus es, semper damnatus es. Hanc mortem corrigere, hanc damnationem excutere, per omnem aeternitatem non poteris.

3. That thou maist looke upon thy last bed, to be full forely terribly assaulted by the king of feare, accompanied with all his abhorred horrors, and stinging dread; by the fearefull sight of all thy former sinnes, arrayed and armed in their grisliest formes, and with their fiercest stings;

Terrors of death.

G

with

with the utmost craft and cruelty of all the powers of darkenesse, and the very powder-plot of the prince of Hell, that roaring Lyon, who hath industriously laboured to devoure thy soule all thy life long; with the terrour of that just and last Tribunal to which thou art ready to passe to reckon precisely with Almighty God for all things done in the flesh. What manner of man ought thou to be then in the meane time: in all holy care, fore-cast and casting about to give up thine account with comfort at that dreadfull houre? Be so farre from * deferring repentance in this Day of visitation, and putting off till that time; (For how canst thou possibly attend so great a businesse, when thou art beset with such a world of wofull worke, and hellish rage?) That thou shouldest in this day, like a sonne of wisdome, constantly ply and improove all opportunities, occasions, offers, every moment, Ministry, mercy, motions of the Spirit, checks of conscience, corrections, temptations, &c. to store thy selfe richly with spirituall strength against that last encounter, and of highest consequence, either for eternall happinesse, or unconceivable horrour.

4. That thy body, when the soule is gone, will be an horrour to all that behold it; a most loathsome and abhorred spectacle. Those that loved it most, cannot now find in their hearts to looke on't, by reason of the grievely deformednesse which death will put upon it. Downe it must into a pit of carions and confusion, covered with wormes

* Caveamus
hunc scopulum
Differre. Quot
hominum mil-
lia vel hanc u-
nam ob cau-
sam male fini-
erunt, quia di-
stulerunt mini-
me differenda.
Quid crasti-
num, quid pe-
rendinū saluti-
tuz destinās?
Crastinus dies
tuus non est.
Hodiernus est.
Hodie quæso,
hac hora; jam
age quod agen-
dum est. Cras,
aut perendie
ubi tu eris?
*The body by
death made
loathsome.*

wormes, nor able to wag so much as a little finger, to remoove the vermine that feed and gnaw upon its flesh; and so moulder away into rottenness and dust. And therefore let us never for the temporary, transitory ease, pleasure, and pampering of a ruinous, and rotten carcasse, bring everlasting misery upon our immortall soules. Let us never, for a little sensuall, short and vanishing delight flowing from the three filthy puddles of the *lust of the flesh, the lust of the eye, and the pride of life*, drowne both our bodies and soules in a dungeon, shall I say, nay in a boyling * sea of fire and brimstone, where we can see no banks, nor feele no bottome.

videt. Non parum interest è terra spectes naufragium passi sunt, & irreparabile, quotquot ad portum præcipitati sunt; nec in portum unquam pervenient. *Eternitatis ignem in mare, carcer æternus hos naufragos jam sepelivit.*

* Modò jam discamus pericula vicina nosse, quæ facile cavet, qui præ-

5. That when the soule departs this life, it carries nothing away with it, but grace, GODS favour, and a good conscience. The Sunne of all worldly greatnesse, prosperity, and joy then sets for ever: Even Crownes, Kingdomes, Lands, Livings, and all earthly Possessions are everlastingly left. And * what will an immortall soule, destitute of divine grace, doe then? Then will that now newly-separated soule, finding no spirituall store or provision laid up in this life against the evill day, with an irksome and furious

A soule departed carries nothing but grace with it.

* Si conscientia sit inquinata, nihil uspiam nec in rebus conditis, nec in conditore solatii est reperire: Omnia acerba,

Fellea omnia: Et quò profugias? Ad Deum? Hostis est. Ad conscientiam? Carnifex est. Ad coelites? Offensi sunt. Ad socios? Augebunt cruciatus. Ad delicias & voluptates? Conscientiam magis inquinabunt, &c.

*What the soule
is especiall to
long after.*

reflexion, looke backe upon all its time spent in the flesh; and beholding there, nothing but abominations, guiltinesse and sinne: Presently awakes the never-dying worme which having formerly had its mouth stopt with carnall delights, and must'd up with outward mirth, will now feed upon it with horror, anguish, and desperate rage, World without end. O then, let these precious, deare, everlasting things breath'd into our bodies for a short abode in this Vale of teares, by the All-powerfull God, scorne with infinite disdain, to feed upon Earth, or any earthly things; which are no proportionable object, either for divinenesse, or duration, for so noble a nature to nestle upon. But let them ply and fat themselves all the dayes of their appointed time, with their proper, native, and celestially food: *At that great Supper* made by a King at the marriage of a Kings Sonne, *Luke 14.16. Math. 22.2.* And therefore must needs be most magnificent and admirable: *At that Feast of fat things, that Feast of wines on the lees; of fat things full of marrow, of wines on the lees well refined; Isa. 25.6.* The founder and furnisher whereof is the LORD of Hosts. He that made Heaven and Earth, makes it; and therefore it must needs bee matchlesse and incomparable: *At the Well-head of Wisedomes richest Bounty; who hath killed her beasts, mingled her wine, and furnished her table, Prov. 9.2.* In and by these and the royallest feast that can be imagined, are shadowed, but infinitely short, and represented unto us, but nothing to the life, all those inexplicable
divine

divine dainties, delicates, sweetnesse; those gracious quicknings, rejoycings and ravishments of spirit; which G O D in mercy is wont to communicate and convey thorow all the ordinances and meanes of grace to truly humbled soules, for a mighty increase of spirituall strength and invincible comfort.

O how deliciously may a heavenly hungry heart feed and fill it selfe; 1. In the powerfull Ministry unfolding all the sacred sense and rich mines of G O D s own meaning in his blessed Book. 2. In the precious promises of life, by the applications and exercise of Faith. 3. In the L O R D s Supper, by making the L O R D J E S U S surer to our soules every time; and every time by feasting afresh upon his body and blood spiritually, with exultations of dearest joy, and sweetest glimpses (as it were) of eternall glory. 4. In fruitfull conferences and mutuall communications of gifts, graces, prayers, duties with G O D s people, which the L O R D doth usually and graciously water with the dewes of many sweet and glorious refreshings and quickning, much increase of Christian courage, and an holy contentation in the *good way*. 5. In meditations upon the mystery of C H R I S T, the miracles of mercy upon us for our good all our life long, and the eternity of joyes and blisse above. 6. Upon the L O R D s Day, when showers of spirituall blessings are accustomed to fall from the Throne of grace all the day long, upon those who sincerely endeavour to consecrate it as glorious unto him. 7. Upon those soule-fattening daies of humiliation;

* For secret and private, many thousands of Christians can speak very admirable, glorious, and extraordinary

which who ever tried * either secretly, privately, or publicly; either by himselfe alone, with his yoke-fellow, in his family or congregation, and found not **G O D** extraordinary, according to the extraordinarinesse of the exercise?

things: Of publicke thus speaks a learned Doctor. *To **G O D S** glory, and to the stopping of our adversaries mouths, the Papists (who know not what the true exercise of fasting meaneth) it is to be acknowledged, that howsoever we have not beene so frequent in this exercise, as were to be wished, yet notwithstanding, upon diverse publicke occasions, there have beene publicke Fasts observed and solemnized among us with good and happy successe: As for example; In the time of the great Plague, Anno 1563. After the great Earth-quake, Anno 1579. After intelligence had of the Spanish Invasion, Anno 1588. In the time of the great Famine, Anno 1596. & 1597. And now of late in this time of the Pestilence Anno 1603. Besides the private and secret fasting of the faithfull, which hath pleased **G O D** to move them, either by private, or publicke occasions.* D. Downam now Bishop in Ireland. The Christians Sanctuary. Sect. 54. pag. 54.

Nay, Heare King **C H A R L E S** Himselfe graciously acknowledging **G O D S** extraordinary goodnesse in hearing our prayers in publicke Fasts blessedly appointed by His owne royall Command: *And whereas the greatest confidence men have in **G O D**, ariseth, not onely from His Promise, but from their experience likewise of His Goodnesse, you must not faile often to re-call to the memory of the people with thankesfullnesse, the late great experience we have had of His goodnesse towards us: For, the three great and usuall judgements which He darts downe upon disobedient and unthankfull people are Pestilence, Famine and the Sword. The Pestilence did never rage more in this Kingdome then of late, And **G O D** was graciously pleased in merty to heare the prayers, which were made unto Him; and the ceasing of the judgement was little lesse than a miracle. The famine threatened us this present yeare, and it must have followed, had **G O D** rained downe His anger a little longer upon the fruits of the earth. But upon our prayers, he stayed that judgement, and sent us a blessed season, and a most plentiful Harvest, &c. Instructions directed from the Kings most excellent Majestie, &c. pag penult,*

About

About the last JUDGEMENT, Consider,
 I. How * cuttingly, and how cold the very
 first sight of the *Son of man comming in the clouds of
 Heaven with power and great glory*, will strike unto
 thine heart, who hast refused to turne on His side,
 and take His part all the time of thy gracious visi-
 tation. Then wilt thou begin with extremest
 grieve and bitterneffe of spirit to sigh and say
 within thy selfe: Oh! He that I now see sitting
 downe upon yonder flaming white and glorious
 Throne, is that JESVS CHRIST, *the mighty
 G O D*, the *Prince of Peace*, that sweetest Lambe,
 whose precious bloud was powred out as water
 upon the earth, to *save his people from their sinnes*.
 And He it was who so fairely invited and wooed
 me (as it were) by His faithfullest Messengers, and
 intreated me with termes of dearest love, all my
 life long, but even to leave my lusts, and bid the
 Divell adieu; and He, even He, would become
 my all-sufficient and everlasting Husband; and
 now as at this time have set an immortall crowne
 of blisse and glory upon my Head with His owne
 all-mighty hand. But I alas! (like a wilfull despe-
 rate wretch) did not onely neglect so great salvation,
for sake mine owne mercy, and so judge my selfe unwor-
 thy of everlasting life: but I also (a bloody butcher
 to mine owne soule) all my few and evill dayes,
 basely and bitterly oppos'd His blessed kingdome;
 the purity, power, and holy preciseness thereof,
 as quite contrary to my carnall heart, and that
 current of pleasures and worldly contentments

*The terror of
 CHRISTS cō-
 ming to the
 wicked.*

* Nota quo
 demum tem-
 pore conspici-
 ant improbi
 ac obstinati
 CHRISTI
 gloriam, nem-
 pe non prius
 quam ipsum
 persecuti fu-
 erint, ac tum
 quidem cogen-
 tur eum videre
 cum admirati-
 one maxima
 & stupore; &
 cum dolore
 conscientie in-
 effabili, cum
 videbunt judi-
 cem sibi con-
 stitui eum, quē
 tam indignis
 modis tracta-
 runt in vita
 ista. Nemo est,
 qui non id fe-
 rat agere, si
 quem interse-
 cit, eum habe-
 at sibi judi-
 cem. Rolloc in
 Joban. Cap. 8.
 mihi pag 518.

^a Rev. 6. 16.

* *Flammæ
infernales sus-
tinebit, ubi est
fletus & stridor
dentium; ubi
ululatus, lamen-
tatio & poeni-
tentia sine ullo
remedio; ubi*

est vermis ille, qui non moritur, & ignis qui nunquam extinguitur; ubi mors quaeritur, & non invenitur. Quare in inferno mors quaeritur & non invenitur? Quia quibus in hoc seculo vita offertur, & nolunt accipere, in inferno quaerunt mortem, & non poterunt invenire. Ubi erit nox sine die, amaritudo sine dulcedine, obscuritas sine lumine, &c.
August. de Tem. Serm. 152.

*How to ad-
dresse our
selves to Christ*

into which. I had desperatly cast my selfe: I indeed wretchedly and cruelly against mine owne soule, persecuted all the meanes which should have sanctified me, and all the men which should have sav'd me. Happy therefore were I now, if I could intreat the greatest Rock to fall upon me, or be beholding to some mighty mountaine to cover me; there to lie hid everlastingly ^a *from the face of him that sitteth on the Throne, and from the wrath of the Lamb.* O that I now might be turned into a beast, or bird, or stone, or tree, or aire, or any other thing! Blessed were I, that ever I was borne, if I could now be unborne: That I might become nothing & in the state I was, before I had any being! Ah that my immortall soule were now mortall, that I might ^{*} die in hell, and not lie eternally in those fiery torments, which I shall never be able either to avoid, or abide! Let us then betime in the name and feare of God, kisse the Son lest he be angry at that Day; and so wee perish everlastingly.

Let us now, while the day of our visitation lasts, before *the Sun be set upon the Prophets*, addresse our selves unto him: 1. With hearts burdened and broken with sight of sin, and sense of divine wrath, *Mat. 11. 28.* 2. Prize him infinitely and above all the world, *Mat. 13. 46.* 3. Sell all, part with all sin, *Ibid.* Out of Egypt quite, leave not an hoofe behind, *Ex. 10. 26.* 4. Take him as our husband & Lord, wher-
by

by we become the sons of God, *Ioh. 1. 12. 5. Take his yoke upon us, and learne to be meeke and lowly, Mat. 11. 28.*
 6. Enter into the way, which is called the way of holiness, *Isa. 35. 8.* 7. And there continue Professors of the Truth, and of the power of the Truth, and of the power of the Truth in truth: (For otherwise, thou mayest be a Professor, and perish eternally:) That CHRIST may owne thee, at that Day. Many professe the Truth, and not the power of the truth: some professe both the Truth and the power of it, but are false hearted. Where then shal the non-professour appeare? Nay the Persecuter of the Sect, which is spoken against every where, *Act. 28. 22.*

2. That thou must presently passe to an impartiall, strict, the highest & last Tribunal, which can never be appeal'd from, or repeal'd: there to give an exact account of all things done in the flesh: * For every thought of thine heart, every word of thy mouth, every glance of thine eye, every moment of thy time, every omisso of any holy duty, or good deed, every action thou hast undertaken, with all the cir-

The strict account of the last day.

** Thy conscience shal then be suddenly, clearly, and universally irradiated and enlarged with extraordinarie light, to looke upon all thy life at once, as it were.*

Causæ cogni-

tio fita est in revelatione omnium, quæ quisq; per vitam universam fecerit, dixerit, cogitarit. Voss. de Iud. Ex p. 2 Thess. 1. Atq; id est quod narrat. uslagov de aperiendis libris de Apoc. 20. 12 Nempe per apertionem librorum significatur, ut unicuiq; conscientia sua (nec enim opus erit testibus externis) suggestura sit omnem suam vitam. Idem ibid. Iudicium sedet, & libri aperit, &c.] Conscientiæ & opera singulorum in utramq; partem, vel bona vel mala omnibus revelantur. Hiron in Dan. 7.

Quædam igitur vis est intelligenda divina; qua fiet, ut cuiq; opera sua, vel bona, vel mala cuncta in memoriam revocentur, & mentis intuitu mira celeritate cernantur: ut accuset, vel excuset scientia conscientiam: atq; ita simul & omnes & singuli judicentur. Aug. de Civit. Dei lib. 20. Cap. 14.

Necesse igitur non erit, ut manifestatio fiat voce sensibili ac humana; sed satis erit, si menti repræsentetur, & manifestetur. Hugo Villor in Lib. 1. de anima cap. 11.

In hoc iudicio fiet apertio librorum, sc. conscientiarum, quibus merita & demerita universorum sibi ipsis & cæteris innotescant, faciente hoc virtute illius Libri vitæ, verbi sc. incarnati. Bon. Brevilo. Cap. 1.

cumstances

cumstances thereof, every office thou hast borne, and the discharge of it in every point and particular: every company thou hast come into, and all thy behaviour there: every Sermon thou hast heard, every Sabbath thou hast spent, every motion of the spirit which hath bin made unto thy soul, &c.

*Take account of
thy selfe before-
hand.*

Let us then, while it is called *to day*, call our selves to account, examine, search and try thorowly our hearts, lives, and callings, our thoughts, words, and deeds: let us arraigne, accuse, judge, cast and condemne our selves: and prostrated before **G O D S** *Mercy-Seat*, with broken and bleeding affections, lowliness of spirit, and humblest adoration of His free grace, upon the same ground with the *Aramites*, *1 Kin. 20. 31.* *We have heard that the kings of the house of Israel are mercifull Kings: let us I pray thee, put sack-cloth on our loins, and ropes on our heads, and go out to the King of Israel; peradventure he will save thy life.*

*Get assurance
of pardon.*

** Hinc fidelium peccata non prodibunt in iudicium: quum enim in isthac vita per sententiam justificationis testata sunt & ab-*

lata; & ultimum illud iudicium confirmatio erit, & manifestatio ejusdem sententiae; non esset consentaneum, ut in lucem denuo tum temporis proferantur. Amef. Medul. Theol. Lib. 1. Cap. 41. Sect. 22.

** Qui modò est Advocatus noster, ipse tunc erit Judex noster. --- Si haberes causam apud aliquem Judicem agendam, & instrueres Advocatum esse, susceptus ab Advocato, ageret causam tuam sicut posset: & si non illam finisset, & audires illum in iudicio venturum, quantum gauderes, quia Ipse potuit esse Judex tuus, qui fuit paulò antè Advocatus tuus? --- Quia Advocatum pramissimus, securi Judicem venturum speremus. Augst. de Temp. Ser. 119.*

chased

chased the pardon with His owne hearts-bloud, shall then be our Judge.

3. That all the beastly and impure abominations of thine heart; all thy secret finnes and closet-villanies, that no eye ever looked upon, ^c but that which is ten thousand times brighter than the Sun; shall all then be ^d disclosed and laid open before Angels, Men, and Divels; and thou shalt then and there be horribly, universally, and everlastingly ashamed. Thou now acts perhaps securely some hatefull and abhorred worke of darknesse, and wickednesse not to be nam'd, in thine owne heart, or one way or other in secret, which thou wouldst not for the whole world, were knowne to the world, or to any but thy selfe, or one or two of thy cursed companions curbed by their obnoxiousnesse: but be well assured in that Day, at that great assize, thou shalt in the face of heaven and

All secrets discovered at the day of judgement.

^e Sed tu quem times major est omnibus. Ipse timendus est in publico, Ipse in secreto, Procedis, videris: intras, videris. Lucerna ardet, videt te: Lucerna extincta est, videt te. In cubile intras, videt te. In corde versaris, videt te. Ipsum time, illum cura est, ut videat te, & vel timendo castus esto. Aut si

peccare vis, quare ubi te non videat, & fac quod vis. *Idem de Verb Dom Serm 26.*

^d Iniquitates tuæ omnibus populis nudabuntur, & cunctis agminibus patebunt universa scelera tua, non solum actuum, verum cogitationum, & locutionum. Multa verò tunc venient ex improvise, quasi ex insidijs, quæ modò non vides, & forsitan plura & terribiliora his quæ vides. Undiq; erunt tibi angustiae, hinc erunt accusantia peccata, tremenda justitia, subtus patens horridum chaos, desuper iratus Judex, intus vermis conscientiae, foris ardens mundus. *Bern. de cons. ad Fin.* Scio quod anima tam amarā, non æquè fert memoriā, sed cogamus eam, & constringamus. Melius est nunc eam ipsa morderi memoriā, quā per illud tempus, supplicio. Si nunc peccatorum sis memor, & ea continuò proferas, & pro ipsis depreceris, ea citò delebis: si nunc verò fueris oblitus, tunc & invitus coram omni mundo commonebis: ipsis in medium se ferentibus, & coram ostentantibus, & amicis, & inimicis, & Angelis. *Chrys. ad Pop Antioch. Hom. 41.* Cum hos relinquat, & captos Angeli quidam invitos trahant, & lachrymis perfusos, & deorsum tacentes in gehennae flammās, prius coram toto terrarum orbe ad dedecus productos; quantum dolorem esse putas? *Idem Hom. 48. de tremendo Iudicij die.*

Pensant sancti viri quanta sit illa verecundia in conspectu tunc humani generis, Angelorum omnium Archangelorumq; confundi.

earth

earth, be laid out in thy colours to thine eternall confusion. Never therefore go about, or encourage thy selfe to commit any sin, because it is mid-night or that the doores are lockt upon thee; because thou art alone, and no mortall eye seeth thee, neither is it possible to be reveal'd: (And yet I must tell thee by the way, secret villanies have and may be discovered, 1. In sleepe. 2. Out of horreur of conscience, or in time of distraction.) For, suppose it be concealed, and lye hid in as great darknesse, as it was committed, untill the last and great Day: yet then shall it out with a witnesse, and be as legible in thy fore-head, as if it were writ with the brightest starres, or the most glistering Sun-beame upon a wall of Christall.

*The terror of
the last doome.*

*Met. 25. 41.
expounded.*

** Though the
sentence be pro-
nounced gene-
rally, yet every
reprobate will
take it to him-
selfe with infi-*

nite anguish of spirit by particular application. Queritis a scholasticis, utrum una generali sententia, & electi recipiendi sint in coelum, & reprobi conjiciendi in gehennam. Sanè sic videtur, quia non nisi generalis a Mattheo sententia adfertur. Tamen dixerit aliquis, opus esse, ut sua singulis sententia dicatur, quia & præmiorum & poenarum certi erunt gradus. Ad hoc pleriq; respondent, sensibili quidem voce pronunciatum iri sententiam generalem: sed eam, quia particulatim omnes sciant, quantum præmium, quantum poena maneat ipsos, id cuiusq; menti esse repræsentandum, ita ut ejusce manifestationis non minus aperta alijs futura sunt judicia, quam si singulis sua diceretur sententia. Voss. de Iul. ex. The. 3.

4. In what a wofull case thy heavy heart will be, and with what strange terrour, trembling, and desperate rage, it must needs be possesst, and rent in peeces, when thou shalt heare that dreadfull sentence of damnation to eternall torments and horreur, pronounced over thine head: *Depart from me * thou cursed wretch into everlasting fire, prepared for the Diuell and his angels:* Every word breathes out nothing but fire and brimstone, vengeance and woe, bites deeper, and terrifies more

than

than ten thousand Scorpions stings. To depart from that glorious presence were hell enough: but thou must also goe with a *curse*: not onely so, but into *fire*: and that must be *everlasting*, fed continually with infinite rivers of brimstone, and kept still in flame and fiercenesse, by the unquenchable wrath of the most just G O D, thorow all eternity. And in that horrible dungeon and fiery lake, thou shalt never have other company or comforters but wicked Divels, and they insulting over thee everlastingly with much hellish spite, and stinging exprobrations, for neglecting so great salvation all thy life long; and losing Heaven, for some base lust, and believing their lies. If the drowning of the old world, swallowing up of *Korah* and his complices, burning up of *Sodome* with brimstone, were attended with such terrours, and hideous out-cries: How infinitely transcendent to all possibility of concept, expression, or beliefe, will the confusions and tremblings of that Day be; when so many millions of men shall be dragg'd downe with all the Divels of Hell, to torments without end, and past imagination. There was horrible scryking, when those five filthy cities first felt fire and brimstone drop downe upon their heads; when those rebels saw the *ground cleave asunder*; and *themselves and all theirs goe downe quicke into the pit*; when all the sonnes and daughters of *Adam* found the floud rising and ready to overflow them all at once: But the most horrid cry that ever was heard, or ever shall be in Heaven or Earth, in this world, or the World to come, will be then, when

* Beati coelites
non tantum
non cognatorū
sed nec paren-
ta n semp ter-
nis suppliciis
ad ullam mise-
rationem fle-

ctentur. Imò
verò lætabun-
tur iusti cum
viderint vindi-

ctam; *Manus
suas lavabunt in
sanguine pecca-*

torum. Malum
autem quæq; sic
Deus omnesq;

boni habebunt
odio, ut nec fi-
lius quidem

pietate habeat
de Patre in pœ-
nis conspecto.

*Anselm de simi-
litud. cap. 52.*

* Dam iati De-
um, Sanctos, se-
iplos, omnesq;
sceleris socios
assiduè execra-
tionibus devo-
vebant. paren-
tem filius, filiū
parens, matrem
filia, hanc ma-
ter execrabi-
tur: omnes vi-
tæ dies, an-
nosq; & ipsam
quā quisq; na-
tus est horam
maledictis onē-
rabit.

when all the forlorne condemned reprobates, up-
on sentence given, shall be violently and unresista-
bly haled downe to Hell, and pulled presently
from the presence not onely of the most glorious
God, the LORD JESVS, Angels, and all the blessed
Ones, but also of their Fathers, Mothers, Wives,
Husbands, Children, Sisters, Brothers, Lovers,
Friends, Acquaintance; * who shall then justly and
deservedly abandon them with all detestation &
derision: and forgetting all nearenesse and dearest
obligations of nature, neighbour-hood, alliance,
any thing, rejoyce in the execution of divine justice
in their everlasting condemnation. So that no eye
of GOD or man shall pittie them; neither shall any
teares, prayers, promises, suits, cries, yellings, cal-
ling upon rocks and mountaines, wishes never to
have beene, or now to be made nothing, &c. bee
then heard or prevaile in their behalfe; or any one
in Heaven or Earth be found to mediate or speake
for them; to reverse or stay that fearefull doome
of eternall woe: but without mercy, without stay,
without any farewell, they shall be immediately
and irrecoverably cast downe into the bottome-
lesse pit, of caselesse, endlesse, and remediless tor-
ments, which then shall finally shut her mouth up-
on them. Oh! What then will be the gnawings
of the never-dying worme; what rage of guilty
consciencs; what furious despaire; what horreur
of mind; what distractions and feares; what bitter
looking backe upon their mis-spent time in this
world; what * banning of their brethren in iniqui-
ty; what cursing the day of their birth; and even blas-

blaspheming of G O D Himselfe blessed for ever;
 what tearing their haire and gnashing of teeth;
 what wailing and wringing of hands; what desperate
 roaring; what hideous yelling, filling heaven,
 and earth, and hell, &c. No tongue can tell, no
 heart can thinke! Be fore-warned then, in a word,
 To thirst, long and labour infinitely more to have
 J E S U S C H R I S T in the meane time, say in the
 Ministry to thy truly humbled soule; *I am thy sal-*
vation; than to be Possessour (if it were possible) of
 all the riches, glory and pleasures of mee worlds,
 than there are starres in heaven.

About H E L L, Consider,

1. The Paine of losse. Privation of G O D's glo-
 rious presence, and eternall separation from those
 everlasting joyes, felicities and blisse above, is the
 more * horrible part of hell, as Divines affirme.
 There are two parts (say they) of hellish torments;
 1. *Paine of losse*; and 2. *Paine of sense*: but a sensible
 and serious contemplation of that inestimable and
 unrecoverable losse, doth incomparably more af-
 flict an understanding soule indeed, than all those
 punishments, tortures, and extremest sufferings of
 sense.

*The paine of
 losse in hell.*

* *Pena damni,*
scu divine vi-
sionis privatio,
omniū omnino
suppliciorum
summum est,
quo Deus ho-
minem punire
potest. Nam uti
videre Deum,
ipsissima bea-
titudo est. Ita,

Deum videre non posse, maxima damnatorum poena est, è qua inexplicabilis in eorum
 voluntate nascitur tristitia.

Inter supplicia omnia hoc futurum est summum, maximumq; a Conditoris aspectu
 vel brevi morula detineri. Si jam ab eodem exclusus sis æternum, Hoc tibi tormentum
 erit infandum prorsus & inexplicabile.

It is the constant and concurrent judgement of *The pain of losse
 greater than the
 the torment in hell.*

* A Deo abalienari ac separari, poenis et à gehennæ gravius est: sicut oculo, luce, etiam dolor absit, & animanti vita privari molestum est. *Basil. Ascet. cap. 2. mihi pag. 255*

Intolerabilis est gehenna & illa poena: tamen licet quis innumeras ponat gehennas, tale nil dicet, quale illa felici excidere gloria, a Christo odio haberi: Audire, *Ne cio vos Chry. Ad pa. Antioch. Hom. 47. mihi col. 329*

Omnia verò gehennæ supplicia superabit, Deum non videre, & bonis carere, quæ in potestate habuisti obtinere. *Bern. de inter. Domo. Cap. 38*

Videtur una tantum modò poena esse, comburi. Si verò aliquis diligenter expendat, duplex hoc invenit esse supplicium. Qui enim in gehenna uritur & cælorum regnum prorsus amittit: quæ certè poena major est, quàm cruciatus ille flammarum. *Chrysost. in Mar. Hom. 24.*

Intolerabilis quidè res est etiam gehenna: Quis nesciat, & supplicium illud horribile? Tamen si mille aliquis ponat gehennas, nihil tale dicturus est, quale est a beatæ illius gloriæ honore repelli, exsurg; esse Christo, & audire ab illo: non novis. *Ibid.*

the antient * Fathers, that the torments and miseries of many hels, come farre short, are nothing, to the shutting out everlastingly from the kingdome of heaven, and unhappy banishment from the beatificall vision of the most soveraigne, only, & chiefest Good, the thrice-glorious *Iehovah*, blessed for ever. For, by how much the degrees of infinite good and happines in GOD, exceed the finite wickednesse and misery of men: by so much greater is the sorrow and griefe, (being rightly conceived) for the losse of that, than for the sense of this. Assure then thy selfe before-hand, though thou little thinke so in the meane time, the losse but of the least raye of that Sun-like resplendent Body, we should have in Heaven; but of a taste of those over-flowing rivers of pleasure, and un-utterable blisse of that happy soule which should dwell in such a Body; but of one foot-breadth of the pavement of the Emphyrean Heaven, to which the Starry Firmament is but a Porch, or out-house; but one houres company with all the crowned Saints, and glorious inhabitants of that happy Place; but of one glaunce upon the glorified Body of *JESVS CHRIST*; but of one glimpse of that unapproachable Light, and *Iehovahs* face in glory;

I say, the losse but of any one of these would be a far dearer and more unvaluable losse, than that of ten thousand worlds, were they all compos'd of purest gold, and brim-full with richest jewels. What will it be then (thinke you) to lose all these, nay, the full and absolute fruition of all heavenly excellencies, beauties, glories, pleasures and perfectiones, and that eternally: I know full well that carnall conceits and worldly-wise men will wonder at this; for, having no sight but by sensuall eyes, they cannot possibly apprehend, or will by any meanes acknowledge any such thing. Eagle-ey'd they are, and sharpe-sighted enough into things of earth; yet blinder than a mole (as they say) in beholding any spirituall or celestially beauty. But had we but the eyes of *Austin*, *Basel*, *Chrysostome*, and some other holy Fathers, (and why should not ours be clearer and brighter, considering the greater splendour and illustriousnes of divine knowledge in these times?) we should easily confesse that the farre greatest, and (indeed) most unconceivable griefe would be, to be severed for ever from the highest and supreme Good: and that a thousand thousand rentings of the soule from the body, were infinitely lesse than one of the soule from God. *Nicostratus* in *Aethiopia*, himselfe being a cunning artisan, finding a curious peece of worke, and being wondred at by one, and ask'd, what pleasure hee could take, to stand as he did, still gazing on the picture, answered: Hadst thou mine eyes, my friend, thou wouldest not wonder, but rather bee ravished, as I am, at the inimitable art of this rare

*Si verò id non possumus sermone monstrare, nihil est omnino mirandum. Neque enim novimus illorum Beatitudinem præmiorum, ut in felicitatem quoque de eorū

amissione scire possimus. Cæterum *Paulus*, qui ista comparat, certissime novit, quoniam excidere a Dei gratia omnium sit profectò miserrimum. Nos autem hoc tunc absque dubio discemus, cum experimento cœperimus doceri. Sed illud ut ne patiamur taxari à benigne Fili Dei, neque experiamur intolerabile illud, horrendumque supplicium, quàm grande sit: Nam quàm malum illorum bonorum portione privari, aperte quidem exprimi non potest. *Chrys. ibid.*

Loose not infinite joyes for vaine delights.

and admired peece. * It is proportionably so in the present Point. Or were we vouchsafed but one moment of *Pauls* heavenly rapture, that we might see but a glimpse of that infinite glory, and drinke but one drop of those ever-springing Fountaines of joy; then should we freely acknowledge and feele the truth of what I say; and that all I say comes far short of what we shall find.

If it be so then, that the losse of the presence of God, and endlesse pleasures be so painfull, irrecoverable and inestimable; and that it hath beene many times made manifest unto you by Scriptures, Fathers, reasons, convincing, familiar, easie resemblances; and the same also appeares, and may be clearly concluded by the third exhortation before the Sacrament in the Common-Prayer Book; to wit, that living and lying wittingly and willingly in any one sinne against conscience, robs us of all these infinite ever-during, unutterable joyes, and beatificall vision, and fruition of God himselfe for ever: I say, sith it is both thus and thus: Let every one of us in the name & feare of God, as we would not for a few bitter-sweet pleasures, nay, sometimes one vile lust in this vale of teares for an inch of time, lose unknowne delights thorow all eternity in another world, with an unshaken invincible resolution oppose all sorts and assaults of sin, with all

all motions, enticements, and temptations thereunto: Let us hold with holy *Chrysostome*; *a* That it is worse and a more wofull thing to offend CHRIST, than to be vexed with the miseries of hell. Let us professe with *Anselme*: *b* That if we should see the hatefullnes of sin on the one side, and the horror of hell on the other, and must necessarily fall into the one, we would rather choose hell than sin. • It is reported also of *Edmund* his successor; that he was wont to say: I will rather leape into the fiery lake, than knowingly commit any sinne against GOD. Let us resolve with another of the Antients: Rather to be torne in peeces with wild horses, than wittingly and willingly commit any sin. See for this purpose twenty curbing Considerations to keep from sin. *Instr. for comf. afflict. Consc. pag. 108.*

rem immergi, prius me in infernum mergerem, quam peccatum in me immitterem. Mallem enim purus a peccato & innocens gehennam intrare, quam peccati sorde pollutus celorum regna tenere. *Anselm. de similitud. cap. 190.*

• Potius, aiebat, in ardentem rogam insiluero, quam ullum peccatum in Deum commiserio. *In marg.*

2. The Paine of sense. The extremity, exquisite- nesse and eternity whereof, no tongue can possibly expresse, or heart conceive. Consider before hand, what an unspeakeable misery it would be (and yet it would not be so much as a flea-biting to this) to lye everlastingly in a red hot scorching fire, deprived of all possibility of dying, or being ever consum'd! I have somewhere read of the horrid execution of a Traitor in this manner: being naked, he was chained fast to a chaire of brasle or some other such mettall, that would burne most furiously, being fil'd with fiery heat; about which was

• Et si multi gehennam omnium malorum summum atque ultimum putant: Ego tamen sic assidue predicabo, multo acerbius esse Christum offendere, quam gehennae malis vexari. *Idem in Mar. Hom 37. ad fin.*

• Si hinc, inquit A. peccati pudorem, & illinc cernerem inferni horrorem, & necessario unum illorum habere-

The torments in hell.

^d Tyrannis
prisca vix acer-
biores crucia-
tus ullos repe-
rit, quam vi-
vum flammis
tradere, lente
exurere, affare.

Ignis suppliciorum ultimum, gravissimu n. Sed o mitem gehennam, o temperatas
flamas, vel millies vivum comburi! Feralis hæc sententia: mille horas tolerare flam-
mas, captivis inferorum longe clementior videretur, quam si reo jamjam plectendo
vitæ fiat gratia.

• Tormentum horribile proorsus, nec verbis effabile, hominem igne eminus ac lente
admoto tribus horis torreti vivum. Quoddam igitur tormentum, o Deus, quam infan-
dum, quam incomprehensum, non duas, tresve horas, non unum alterumq; diem, non
annum, annosque mille, sed æternitate tota (quæ tamen nunquam tota erit) & corpus
& animam uri, nec unquam comburi! Hæc vox & verba deficiunt.

*Fire of hell
worse than any
other fire.*

^d Ignis in-
fernalis & no-
ster nimum
quantum dif-
ferunt, & pri-
mo quidem u-
rendi sensu.
Noster ignis
Augustino pi-
ctus videtur,
sed ille alter
verus. Discrim-
men ingens,
imò vix ulla si-
militudo veræ,
ac pictæ flam-
mæ.

Quicquid hic
te urit, fabula
est, jocus est:

quicquid hic pateris, merissimus ludus est: ignium umbra sunt ignes nostri ad illa
inferorum incendia; pœnæ quæ hic depicimus delictæ sunt, ad illa nonquam de-
situra tormenta.

made a mighty fire, that by little and little caused
the chaire to be red and raging hot, so that the mi-
serable man ^d roared hideously many houres for
extremest anguish, and so expired. ^e But what an
horrible thing had it bin to have lien in that dread-
full torment eternally: and yet all this is nothing.

For, if the black fire of hell be truly corporall and
taken properly, as some of the Fathers suppose; yet
it is such (say they) that as far passeth our ordinary
hottest fire, as ours exceeds the ^f fire painted up-
on the wall. And it must be so, I meane, as farre
surpasse our most furious ordinary fire, immeasu-
rably, unconceivably in degrees of heat, and
fiercenesse of burning. For, the one was created
for comfort; the other purposely to torment: the
one is made by the hand of man; the other tem-
pered by the angry arme of almighty God, with
all terrible and torturing ingredients, to make it
most fierce and raging, and a fit instrument for so
great and mighty a God to torment everlastingly
such impenitent reprobate rebels. It is said to be
prepared, *Matth. 25. 41. Isa. 30. 33.* as if the all-

powerfull

powerfull wisdom did deliberate, and (as it were) sit downe and devise most tormenting temper for that most formidable fire: the one is blowne by an aiery breath; the other by the angry breath of the great G O D, which burnes farre hotter then ten thousand rivers of brimstone: *The pile thereof* (saith the Prophet) *is fire and much wood, the breath of the Lord, like a streame of brimstone, doth kindle it.*

Isa. 30. 33.

What soule doth not quake and melt with thought of this fire, at which the very diuels tremble? There is no proportion betweene the heat of our breath, and the fire that it blowes. What a fearefull fire then is that which is blowne by a breath dissolved into brimstone? which a great torrent of burning brimstone doth ever mightily blow?

If hell-fire bee metaphorically it is the worse.

Dicerem quidem sic arduos sine ullo corpore spiritus, &c. Nisi convenienter responderi cernerem,

If it be metaphorically, as *Austin* seemes some

talem fuisse illam flammam, quales oculi quos levavit, & *Lazarum* vidit, qualis lingua cui humorem exiguum desideravit infundi, qualis digitus *Lazarus*, de quo id sibi fieri postulavit, ubi tamen erant sine corporibus animæ. *Aug. de Civit. D. 1. Lib. 21. 10.*

Metaphoricè loquitur de exitio reproborum, quod satis alioqui complecti non possumus, quemadmodum nec beatam, & immortalem vitam percipimus; nisi sub figuris quibusdam ingenio nostro accommodatis adumbratur: unde apparet quàm inepti & ridiculi sint Sophistæ, qui de illius ignis naturâ & qualitate subtilissè disserunt, atq; in eo explicando variè se torquent. Explodendæ sunt crassæ hujusmodi imaginationes, cum figuratè Prophetam loqui intelligamus, &c. *Cal. in Isa. c. 30. v. ult.*

Quod igni cruciandos dicit nuper metaphoricam esse locutionem admonui: idq; ex membro adjuncto apertè liquet. Neq; enim fingendi sunt è terrâ & vermes, qui in fidelium corda atrodant. *Idem in Cap. 66. v. ult.*

Qui æternum illum ignem, materialem & elementarem fingunt; naturæ inferioris, & superioris; temporis & æternitatis modum confundunt. Cum enim nihil materiatur & physicum capax sit proprietatum hyperphysicarum, fieri non potest, ut corporeus ignis, quem Pontificij Scholasticorum auctoritate freti, (nam Patres hîc dubitantèr loquuntur) in tartaro statuunt, æternitatis sit capax. -- Ad hæc, cum idem ignis sit paratus Diabolo & hominibus impijs, Mat. 25. 41. Ignis autem corporeus non possit agere in spiritum; planum sit, ignis imagine spirituale supplicium adumbrari. -- Porro nulla omninò causa est, cur ibi statuatur ignis corporeus, cum vermis morsus, quo mentis æstus figurari docent Scholastici, ignis ultionem longè exuperet, ex ipsorum sententiâ. *Til. adhuc Orthodox. Syntaz. Pag. 2. Cap. 68.*

where to intimate, and some moderne Divines are of mind; and as the *gold, pearles* and *precious stones* of the *wall streets and gates* of the heavenly Jerusalem (*Rev. 21.*) were metaphoricall; so likewise it should seeme that the fire of hell should also be figurative: And if it be so; it is yet something els, that is much more terrible and intolerable.

^b For as the Spirit of *G O D*, to shadow unto us the glory of heaven, doth name the most pretious, excellent and glorious things in this life, which notwithstanding come infinitely short; so doth He intimate unto us the inexplicable paines of hell, by things most terrible and tormenting in this world, fire, brimstone, &c. which yet are nothing to hellish tortures. Whether therefore it be *materiall* or *metaphoricall*, I purpose not here to dispute, or goe about to determine: neither is it much materiall for my purpose. For, be it whether it will, it is infinitely horrible and insufferable beyond all compasse of conceipt, and above the reach either of humane or Angelicall thoughts. It doth not onely exceed with an incomparable disproportion all possibility of patience and resistance; but also evenability to beare it; and yet notwithstanding, it must upon necessity be borne so long as *G O D* is *G O D*.

^a Sciendum Scripturam res futuri sæculi rerum corporearum symbolis & imaginibus adumbrare solitam; quemadmodum celestia gaudia, rerum præstantissimarum & jucundissimarum typis; ita damnatorum cruciatus rerum tristissimarum & acerbissimarum umbraculis; vermic, igne, tenebris, stridore dentium, catenis caliginis, stagno sulphureo, &c. nobis depingere. *Idem. Ibidem. Thesi. 40.*

^a Curiosorum imò furiosorum ignem hunc contentionis gladio, ultra quam fas est, fodere. Nos, aculeatis subtilium questionum tricis, apinisque, tanquam Ægyptijs pediculis in Sophistarum sinu relictis, in hanc potius curam, toto pectore incumbere decet, ut ignem illum fidei scuto extinguamus; ne qualis sit, tandem experiamur. *Idem Ibid. Thesi. 51.*

All tortures together not comparable to hell.

Take in a word, all that I intend to tell you in the point

point at this time. * If the severall paines of all the diseases and maladies incident to our nature, as of the stone, gout, colicke, strangury, or what other you can name, most afflicting the body: nay, and add besides all the most exquisite and unheard of tortures, (and if you will, even those of the *Spanish Inquisition*) which ever were or shall be inflicted upon miserable men, by the 'bloudiest executioners of the greatest tyrants, as that of him in the brazen chaire mentioned before, &c. and collect them all into one extreamest anguish; and yet it were nothing to the torment which shall for ever possesse and plague the ^m least part of a damned body! And as for the soule: let all the griefes, horrors and despaires that ever rent in peeces any heavy heart; and vexed conscience; as of *Indas, Spira, &c.* And let them all bee heaped together into one extreamest horrour, and yet it would come infinitely short to that desperate rage and restless anguish, which shall eternally torture the least and lowest faculty of the soule! What then doe you

^h Potest quis sibi representare, quicquid unquam illætabile, luctuosum, crudele, miserandum, horribile vidit & audiit, quicquid ab orbe condito sæva tyrannorum crudelitas excogitavit, quicquid ad usque mundi occasum sævissimorum hominum immanitas invenire poterit, hoc autem omne si velut in fasce colligatum cum æternitate damnatorum componere --- cum *Chrysostomus* proclamabit: Hæc omnia quæ hic

patimur, merus ludus ac risus sunt, si cum illis supplicijs in contentionem veniant.

Pone, si liber, ignem, ferrum, & bestias, & si quid his difficilius: attamen, nec umbra quidem sunt hæc ad illa tormenta. --- Nonne videmus terrenos milites principibus servientes, quomodo ligant, quomodo flagellant, quomodo perfodiunt costas, quomodo faces tormentis adhibent: sed hæc omnia ludicra, & risus ad supplicia. *Chrysost ad Pop. Antioch. Hom. 40.*

¹ Consider here all the horrible tortures inflicted upon Christians in the Primitive times: That man in the brazen chaire, Ravilla's torments; French story, pag 1204. All the monstrous cruelties thorow the Turkish Story: the fiery and bloudy miseries executed upon our blessed Martyrs in Queene Maries time: the barbarous and prodigious butcheries of the Spanish Inquisition, which the Poet brings in as the fourth Fury.

* Because all the members of the body and powers of the soule have beene weapons of unrighteousnesse, man shall be plagued in all the parts of the body, and faculties of the soule by that horrible instrument of hellish torment; called by *CH 11: 17*, Fire prepared for the Divell and his angels, *Mat. 25.*

think wil be the torment of the whole body? What wil be the terrour of the whole soule? Here both invention of words would faile the ablest Oratour upon earth, or the highest Angell in heaven.

*A madnesse not
to bee mooved
with hell-fire.*

Ah then, is it not a madnesse above admiration, and which may justly amaze both heaven and earth, and be a prodigious astonishment to all creatures, that being reasonable creatures, having understanding like the Angels of G o d, eyes in your heads to fore-see the approaching wrath, hearts in your bodies that can tremble for trouble of mind, as the leaves of the forrest that are shaken with the wind, consciences capable of unspeakable horror, bodies and soules that can burne for ever in hell; and may (by taking lesse paines in the right way, then a drunkard, worldling, or other wicked men in the wayes of death and going to hell) escape everlasting paines: yet will sit heere still in the face of the Ministry with dead countenances, dull eares, and hard hearts, as senslesse and unmooved, as the seates you sit on, the pillars you lean to, and the dead bodies you tread on, and never be said, (as they say) never warn'd, untill the fire of that infernall lake flame about your eares! O monstrous madnesse and mercilesse cruelty to your owne soules! Let the Angels blush, heaven and earth bee amaz'd, and all the creatures stand astonished at it.

*The anguish of
the damned for
neglecting the
time of grace.*

3. When sentence is once irrevocably past by that high and everlasting Judge, and the mouth of the bottomlesse pit hath shut it selfe upon thee with that infinite anguish and enraged indignation, thou

thou wilt take on, teare thy haire, bite thy nailes, gnash the teeth, dig furiously into the very fountaine of life, and (if it were possible) spit out thy bowels: because having by a miracle of mercy beene blessed all thy ^o life long in this gloriously illightened *Goshen* with the fairest noone-tide of the Gospell that ever the Sun saw, and either diddest, or mightest have heard many and many a powerfull and searching Sermon; any one passage wherof (if thou haddest not wickedly and wilfully forsaken thine own mercy, and suffered Satan in a base and beastly manner to blindfold and baffle thee) might have beene unto thee the beginning of the new-birth, and everlasting blisse: yet thou, in that respect a most accursed wretch, diddest passe over all that long day of thy gracious visitation, like a *sonne or daughter of confusion*, without any piercing or profit at all; and passed by all those goodly ^o offers and opportunities, with an inexpiable neg-

^a *Occasio tibi nunquā defuit, tu semper occasioni. Potuisti, & noluisti. Lue, jam lue nequitas. En tua tot tamq; gravia flagitia; cum tamen longē suavius virtuti licuisset operari quam vitij. En perditissime, inter jocos & ludos perdidisti regnum: Potuisses esse scelix eternum, modō voluisses: brevi ac levi labore beatam immortalitatem tibi paralles, modō voluisses. En stultissime, pro*

carnis voluptatū, pro spurcā, & momentaneā oblectatiunculā immensas vendidisti voluptates. Nimirū tua tibi caro, quā cœlum charior erat. Sentis jam, quas delicias sectatus fueris? Predixi, monui, vellicavi. Sed actum regi, nihil profeci, oleum & operam perdidisti. Nunc vindico, nunc spes & res abs te segregant, sed tuā solius culpā. En iniputissime ut delectatiunculas paucillo temporis retineres, perdidisti omnia. Procul nunc à te honores, thesauri, voluptates beatorum; ad quas omnis tibi via intercepta est. Hæc tibi tormenta libidines tuæ pararunt, in hos ignes tua te præcipitavit incontinentia: tuam illam hilarem, sed brevem infantiam, nunc luis æterno luctu. Desperat ploras Paradisi gaudijs privatum? Tu ipse te privasti. Ac ac tibi sime doles perenne cœlestē epulum neglectum? Tu neglexisti. --- Diffrendo & negligendo huc sponte ieruisti cœcus & ament, hic nunquā exiturus amplius. Nulla hinc libertas, nulla salus. Desperas centies, sex centies, desperas millies, æternū desperaturus, eternum moriturus, & ad mortem nullis sæculis proventurus. * Hoc lacerabit cor damnatorum quod gratiam millies oblatam recusarunt nullies. Inde in seiplos furenter exardescunt miseri, & assidue sibi ipsis lugubrem hanc cantilenam occinent: ô tempus rerum omnium præiosissimū! ô dies ô hora plusquā aureæ, quod evanuisse æternum non redigunt. Nos cæci & excordes, obstructis oculis & auribus libidine furebamus, & mutuis nosmet exemplis trahebamus ad interitum.

¶ Non minus
tunc quam ge-
henna nos exa-
gitabit, quia
quando brevif-
simo spatio-
temporis non
insudavimus,
cælo, & ineffa-
bilibus bonis
privari nos in-
telligemus.

*Chrysost. in Mat
Hom. 77.*

Est qui de-
cē millia Phi-
lippeorum as-

sequi potuisset ad eundā hæreditate, sed ille ignavissimus causæ suæ indormijt, itaq; hæreditatem tam opulentam neglexit; jamq; talibus seræ poenitentiae furijs agitur, ut ipse sibi imminet, velut ipsum discerpturus. Et nonnunquam mors inde violenta sequitur. Haud aliter damnatorum quilibet seipsum sic allatrat: Potuissē; auxilia non deerant, vocabar. Potuissē, Ehu! Potuissē; sed nolui. A summo bono exclusissimus sum in omne ævum; & usq; in æternum non videbo lumen, quia nolui videre. Sentire tanto se bono privatum esse, & quidem suā culpā inexplicabilis, infandus erit dolor mœrorq;

*Fear to let slip
the day of
grace.*

lect and horrible ingratitude; and so now liest drown'd and damn'd in that dreadfull lake of brimstone and fire, which thou mightest have so easily and often escaped. ¶ This irksome and furious reflection of thy soule upon its owne wilfull folly, wherby it hath so unnecessarily and sottishly lost everlasting joy, and must now live in endlesse woe, will vex and torture more then thou canst possibly imagine, continually gnaw upon thy heart with remedlesse and unconceivable griefe; and in a word, even make an hell it selfe.

O then, having yet a *price in thine hand, to get wisdom*, to go to heaven, lay it out with all holy greedinesse, while it is called *To day*, for the spirituall and eternall good of thy soule! Improve to the utmost, for that purpose, the most powerfull Ministry, holiest company, best bookes, all motions of Gods Spirit, all saving meanes, &c. Spend every day, passe every Sabbath, make every prayer, heare every Sermon, thinke every thought, speake every word, do every action, &c. As though when that were done, thou wert presently after to passe to judgement, and to give up an exact account for it, and whatsoever els *done in the flesh*.

*Hell-torment
endlesse.*

4. That the concept of the everlastingnesse of
the

the torments, when they are now already seiz'd upon the soule, and hopelesnesse of ever coming out of hell, will be yet another hell. If thou once come there, [¶] and there most certainly must thou be this night, if thou diest this day in thy naturall state, and not new-borne; I say then (so terribly would the consideration of eternity torture thee) that thou wouldest hold thy selfe a right happy man, if thou mightest endure those horrible paines, and extremest horrors no moe millions of yeares, then there be sands on the sea shore, haire upon thine head, starres in the firmament, grasse piles upon the ground, and creatures both in heaven and earth. For, thou wouldest still comfort thy selfe incredibly with this thought: *My misery will once have an end.* But alas! This word *Never* will ever rent thine heart in peeces with much rage and hideous roaring; and give still new life to those insufferable sorrowes, which infinitely exceed all expression or imagination. Let us suppose this great body of the earth upon which we tread to be turned into sand, and mountains of sand to be added still, untill they reach unto the Emphyrean Heaven, so that this whole mighty creation were nothing but a sandy moun-

[¶] Ite furiosi, ite & delitijs affluere supremam felicitatem credite; hodie vino & plumis vos mergite, cras forsitan mergendi flammis.

[¶] Si nobis saltem concederetur ut arenis quispiam mons extolleretur amplitudine terrarum coequans, fastigio cœlum attingens, ex quo, post centum millia annorum advocans avicula rostro non plus auferret, quam est decima unius arenulæ pars, & rursus post alterum centum annorum mille, aliam arenulæ unius deci-

mam partem, & pari modo aliam atq; aliam, ita ut spatio decies centum millium annorum, tantum unicum arenulæ unius granum de monte illo arenoso minueretur: quàm læti, quàm alacres essemus, quod post ultimam saltem montis totius ablationem, damnationis nostræ finem aliquem haberemus.

[¶] Ah, vel muscæ, vel culicis punctiuncula, si tamen sit æterna, quam inexplicabilis cruciatus pronunciabitur? Quis igitur horror exercebit damnatos, vel ob unam hanc, sed assiduam cogitationem? Hic ignis æternum ferendus, hic ululatus æternum audiendus, hic horror sempiternus.

taine:

^c Dammati
sic calculum
ponunt. Elap-
sis decem mil-
libus anno-
rum, adjicien-
tur centum
millia, posthæc
centum millia,
tot jungentur
myriades, &
milliones quot

in firmamento sunt stellæ, & in littore maris arenæ. Post quæ longissima annorum spatia, quasi nihil de pœnis nostris accisum esset, sic iterum ab initio pati tormenta incipiemus: atq; ita sine interruptione, sine fine, sine modo, volvetur assidue nostro- rum tormentorum rota.

Ex quo poli sunt perfecti,
Aude numero complecti
Stellas cæli, stillas roris;
Undas aquei floris,
Guttas imbris pluvialis,
Floccos velleris nivalis
Quot sunt vere novo flores,
Quot odores, quot colores,
Quot vinaceos Autumnus
Poma legit & vertumnus;
Quot jam grana tulit æstus,
Frondes hiemis tempestas.

Totus orbis animantes,
Aër atomos volantes,
Pilos feræ, pecus villos,
Vertex hominum capillos:
Adde littoris arenas,
Adde graminis verbenas,
Tot myriades annorum
Quot momenta sæculorum;
Heus adhuc Æternitas
Portus fugit à damnatis.

Metire semel, iterum sæpius: post decem annorum milliones, post centum mille myriadam annorum, post decies centies millena millia millorum annorum; necdum finem, necdum medium, imò nondum *Æternitatis* principium designasti: junge ad illa omnes hominum & Angelorum cogitationes, omnes motus & mutationes quarumvis rerum creaturarum: adde his arenulas, quot non possent millenarum terrarum vastissimo sinu contineri: collige deniq; in unum omnes numeros Arithmeticæ quadratos, cubicos quosvis: nunc imple his numeris volumina chartarum hinc ad supremos cælos usque, nondum *Æternitatis* durationem mensures, tantum abest, ut sis emensus. Quamdiu igitur durabit *Æternitas*; Semper. Quando finietur? Nunquam. Quamdiu cælum erit cælum; Quamdiu inferi erunt inferi; Quamdiu DEVS erit DEVS, tamdiu durabit Æternitas: tamdiu cælum beabit Sanctos; tamdiu improbos torquebunt inferi. Ne quæso, molestior sis quærendo: Apprehende saltem, si comprehendere non potes.

edst in. Now, suppose thou shouldest lie but one night grievously afflicted with a raging fit of the stone, collicke, strangury, tooth-ache, pangs of travaile, &c. Though thou haddest to helpe and ease thee a soft bed to lie on, friends about thee to comfort thee, Physitians to cure thee, all cordiall and comfortable things to assuage the paine; yet how tedious and painfull, how terrible and intolerable would that one night seeme unto thee? How wouldest thou toss, and tumble, and turne from one side to another, counting the clock, telling the houres, esteeming every minute a moneth, and thy present misery matchlesse and unsupportable? What will it be then (thinkest thou) to lie in fire

Sumamus
noctem uni-
cam quam à
curis, alijsve
fodicantibus
cogitationibus
inſomnem aut
quam infe-
ſtante calculo,
urente poda-
gra, tormini-
bus aut denti-
um doloribus
in nos ſavien-
tibus, turba-

tam exigimus. Quàm hæc talis nox longa, & inſtar hebdomadis, aut menſis eſt! Quid ſi anno toto ſic inter dolores jacendum, quid ſi annis centum, quid ſi mille annis, ſi ſex aut decem millibus annorum? Quid ſi æternum & ſine fine?

It would proove an extreme miſery (as it ſeemes) to lie eternally upright, and never ſtirre, even upon a bed of roſes: what would it be then, to ſit for ever in that fiery chaire mentioned before? But then above all degrees of compariſon, what will it be to roare everlaſtingly in helliſh flames! Hear my Author: Memini me legere, nec ſine admiratione, fuiſſe hominem, qui Æternitatem animo ſic perſpexerit: Quis mortalium eſt, aiebat ipſe ſecum, qui quidem ſanæ mentis ſit & ratione utatur, qui regnum Galliæ, Hiſpaniæ, Poloniæ, regna ſanè opulentiffima ſibi vendicet ea pactione, ut quadraginta continuos annos in lectulo roſis ſtrato, eoq; molliſſimo reſupinus jaceat? Et licet forſan non deſuturus ſit, qui ad hanc conditionem deſcendat; is tamen non totum triennium (res certa) ſic decumbet, quin abruptat & dicat: ſinite, ſurgam; malo carere regnis, non dicam tribus, ſed omnibus, quàm ſic continui, licet molliſſimè jacere, vel decem tantum annis; necdum viginti, aut triginta, vel uti pactio ſobat, annis quadraginta. Itane res ſe habent, ut nemo ſanus reperitur, qui ut triplici regno donetur, triginta vel quadraginta annis dicta lege decumbere velit? Quàm ergo cæca, quàm furioſa eſt inſania, ob lacerum rete, ob tres avicalas, ob crepundia viliffima, illud petulantèr ſubire periculum, & tale deſignare facinus, ob quod in candente grate, in feretro flammeo, non ſolis quadraginta, non quadringentis, nec quatuor millibus, ſed nec quater centenis millibus, ſed æternum torquearis furijs, & mortales, intemperatiſſimis agimur, niſi jam maturè, & in rem noſtram lapimus. In molliſſimo lecto jacere, ſed ſemper jacere, & æternum jacere, ſupplicium foret inexplicable. Quid jam omnium apud inferos ſuppliciorum erit cumulus ac congeries formidabiliſſima?

and

⁊ Apud inferos
singularissimū
erit tormentū,
perpetim audire
tot centeno-
rum millium
horribilissimos
mugitus, plan-
ctus, rugitus;
perindē si meri-
boves assentur
vivi, aut si ra-
pidi canes cate-
nas rumpere
luctentur, nec
possint. Finga-
mus quoscunq;

aurium cruciatus, clamores hominum, latratus canum, luporum ululatus, mugitus boum, rugitus leonum, aliarum bestiarum fremitus, fragores nubium, dejectus aquarum, & quicquid in amœnum auribus fingi potest: ah quam id omne nihil est ad Orcinonæ plebis desperatissimum fletum, cujus auctarium est stridor dentium.

* O cœcitas humanæ gentis nullis sat lachrymis deploranda! Ex omnibus templo-
rum Pulpitis clamatur, *Æternitas, Æternitas, Æternitas*. Nos nihil ominis præsentem
ducimur voluptate. Aded perire suave est.

Quis exprimat quid sit æternitas? Quis concipiat quid sit *Æternitas*? Est unum
perpetuum *Sum*, quod præterito caret & futuro. Est circulus, cujus centrum semper, cir-
cumferentia nunquam. Cogito mille annos, cogito tot annorum millia quod sunt mo-
menta, seu puncta in toto tempore à condito mundo usq; ad ejus consummationem, &
de æternitate nihil habeo. O *Æternitas*! Quis poterit par esse *Æternitati* in tormen-
tis? *Et sumus tormenti ipsorum ascendet in secula seculorum, Apoc. 14. Quid est in secula
seculorum?* Volo dicere, & nescio dicere. Illud tantum scio id ipsum esse, quod *Deus*
solus sua infinitate ambit & complectitur.

*Be not wearied
in seeking to a-
void hell.*

Sith it is thus then, that upon the little inch of
time in this life, depends the length and bredth, the
height and depth of immortality in the world to
come: even two eternities; the one infinitely ac-
curst, the other infinitely comfortable; losse of e-
verlasting joyes, and lying in eternall flames; sith
never ending pleasures or paines doe unavoidably
follow the well or mis-spending of this short mo-
ment

ment upon earth ; with what unwearied care and watchfulnesse ought we to attend that *Onenecessary thing all the daies of our appointed time, till our change shall come?* How ought we *as strangers and pilgrims to abstaine from fleshly lusts?* What manner of persons ought we to be in all holy conversation and godlinesse? How thriftily and industriously to husband the poore remainder of our few and evill daies for the *making our Calling and Election sure*: In a word, with what resolution and zeale to do or suffer any thing for **JESVS CHRIST**? * With what industry and dearenesse to ply this moment, and prize that eternity!

* Quid agis miser, perire vis? Facillimo istud impendio fiet: hora

una, imò vel unica parte horulæ; imò momento vel unico per iram vel libidinem patras, quod æternum doleas.

Hic seriò cogitandum: Itane homines eruditi, & humano sensu sancti accusantur, judicantur, damnantur? Quid mihi fiet misero? Ergò animum quantis possum industriis curabo. Alii se, suamq; cuticulam curent æternitatis obliti, vigeant, floreat, cras forsan cinis & favilla. Hos ego mores nihil moror, hanc ego viam non ingredior, nam & alium viæ terminum quæro.

Concerning the joyes of Heaven,

Let mee tell you before hand, that the excellency, glory, and sweetnesse thereof, no mortall heart, finite braine, created understanding can possibly conceive and comprehend to the life, For,

The excellency of Heaven unutterable.

1. *Paul* tels us, **1 Cor. 2. 9.** That neither eye hath scene, nor eare heard, neither heart of man conceived the incomprehensible sublimity and glorious mysteries of that heavenly wisdom, and inexplicable divine sweetnesse revealed in the Gospel: (For I take that to bee his naturall immediate meaning)

meaning:) How transcendently (then) unutterable and unconceivable is the complement, perfection, the reall actually, and full fruition of all those Evangelicall mysterious revelations, accomplished to the height in the highest heavens thorow all eternity: Where we shall enjoy the face and beautifull presence of the most glorious and all-sufficient God, as an object wherein all the powers of our soules will be satisfied with everlasting delight.

The eye of man hath scene admirable things: Coasts of Pearle, Crystall mountaines, rockes of Diamond, Golden mines, Spicy Ilands, &c. (so Travailerstake, and Geographers write.) ^a *Mausolus Tombe*, *Dianaes Temple*, the Egyptian ^b *Pyramides*, and all the wonders of the world.

The eare hath heard the most delicious, exquisite, and ravishing melody. Such as made even *Alexander* the Great transported with an irresistible pang of a pleasing rage as it were, and delightfull ^c dancing of his spirits, that I may so speake, ^d *Exilire è convivio*, &c.

^a *Mausoleum*.
Mausoli regis
Carix sepul-
chrum, ab *Ar-*
temisia uxore
extructum, tanta
operis mag-
nificencia, ut
inter septem
orbis miracula
fuerit numera-
tum.

^b *Maximæ*
hujus generis

in *Ægypto* fuisse memorantur circa *Memphim* structuræ ex quadratis lapidibus admirandæ, fastigiatæ ultra omnem excelſitatem, quæ manu fieri posset, &c.

^c Spiritus qui in corde agitant, tremulum, & subsultantem recipiunt ærem in pectus & inde excitantur: A spiritu musculi moventur, &c. *Scalig. Exercit. 202.*

^d *Cardan. Subtil. lib 13.*

Mans heart can imagine miraculous admirabilities, rarest peeces, worlds of comforts and strange felicities. In conceipt it can convert all the stones upon earth into pearles, every grasse pile into an unvaluable jewell, the dust into silver, the

the sea into liquid gold, the aire into crySTALL. It can clothe the earth with farre more beauty and sweetnesse, than ever the Sun saw it. It can make every Starre a Sun, and all those Suns ten thousand times bigger and brighter then it is, &c.

And yet the height and happinesse of Evangelicall wisdome doth farre surpasse the utmost which the eare, eye, or heart of man hath heard, seene, or can possibly apprehend. And this so excellent light upon earth discovering the inestimable treasures of hidden vvisdome in CHRIST, is but as a graine, to the richest golden mine, a drop to the Ocean, a little glimpse to the glory of the Sun; in respect of that fullnesse of joy hereafter, and everlasting pleasures above: with what a vast disproportion then doth the inimaginable excellency of heavenly blisse surpasse and transcend the most enlarged created capacity: Infinitely, infinitely.

2. Our gracious G O D in his holy unsearchable wisdome doth reserve and detaine from the eye of our understandings a full comprehension of that most glorious state above; to exercise in the meane time our faith, love, obedience, patience, &c. As a father shewes sometimes, and represents to the eye of his child, a glimpse and sparkle (as it were) of some rich orient jewell, to make him love, long, pray and cry for a full sight of it, and grasping of it in his owne hand: So our heavenly Father in this case. If celestially excellencies, and those surpassing joyes, arising principally from the visible apprehension of the purity, glory and beauty

*Why the glory
of heaven is not
at full revealed*

* Tanta est
antem pulchri-
tudo iustitiæ,
tanta jucundi-
tas lucis æter-
næ, hoc est, in-
commutabilis

veritatis, atq; sapientiæ, ut etiam si non liceret amplius in ea manere, quàm unius
diei mora, propter hoc solum innumerabiles anni hujus vitæ pleni delicijs & circum-
fluentia temporalium bonorum rectè, meritoq; contemneretur. *August. de Lib. Arb.*
Lib. 3. Cap. ult.

*How small ca-
pacity from
Adams fall.*

1 Cor. 13.

* Induci in
nubes, penetra-
re in plenitudi-
nem luminis,
irrumperè cla-
ritatis abyssos,
& lucem habi-
tare inaccessi-
bilem, nec tem-
poris est hujus
nec corporis. Id
tibi in novissi-
mis reservatur,

cum te mihi exhibuero gloriosum non habentem maculam aut rugam, aut aliquid hu-
jusmodi. *Bern. Super Cant. Serm. 38.*

*The glory of hea-
ven not compre-
hended without
supernaturall
illumination.*

beauty of G o d, were clearely seene and fully
knowne, even by speculation, it would bee no
strange thing, or thanksworthy for the most hor-
rible Beliall, * to become presently the holiest
Saint, the worlds greatest minion, the most mortifi-
fied man. But in this vale of teares we must live by
Faith.

3. It is a fruit of our fall with *Adam*, and the
condition of this unglorified mortall state here up-
on earth, *to know but in part*: From which our
knowledge above shall differ, as the knowledge of
a child from that of a perfect man: as knowledge
by a glasse, from apprehension of the reall object:
as knowledge of a plaine speech, from that which
is a riddle. *It is not for us* (saith * one) *in these earthly
bodies, to mount into the clouds, to pierce this fulnesse of
light, to breake into this bottomelesse dept of glory, or to
dwell in that unapproachable brightnesse: This is re-
served to the last Day; when CHRIST JESVS
shall present us glorious and pure to His Father without
spot or wrinkle.*

4. Our understandings upon necessity must bee
supernaturally irradiated and illightened with ex-
traordinary enlargement and divinenesse, before

we

we can possibly comprehend the glorious brightness of heavenly joyes and full sweetness of eternall blisse. It is impossible in this life for any mortall braine to conceive them to the life, as to compass the heaven with a span, or containe the mighty Ocean in a nut-shell. The *Philosopher* could say; that as the eyes of an Owle are to the light of the Sun, so is the sharpest eye of the most pregnant wit to the mysteries of nature. How strangely then would it bee dazeled and stricke starke blind with the excessive incomprehensible glory and greatnesse of celestiall secrets, and immortall light?

But although wee cannot comprehend the whole, yet wee may consider part. Though wee cannot take a full draught of that over-flowing fountaine of endlesse blisse above, yet wee may taste; though we cannot yet enjoy the whole harvest, yet we take a survey of the first fruits. For, the Scriptures to this end shadow unto us a glimpse, by the most excellent, precious and desirable things of this life.

Thus much premis'd; let us (for my present purpose) about the joyes of Heaven, consider;

1. The Place, where G O D and all His blessed ones inhabite eternally.

The Place of eternall glory.

But how can an infinite G O D bee said to dwell in a created heaven?

G O D from all eternity when there was nothing, to which Hee might manifest and make knowne Himselfe is not said to dwell

How God can be in a place.

* *As for the place of God before the world created, the finite wisdom of mortall men hath no perception of it: neither can it limit the seat of infinite power; no more than infinite power it self can be limited; for, His Place is in Himselfe, whom no magnitude else can containe.* S. W. Rawleigh Lib.

1. Cap. 4.

Non est quod quæras ultra, ubi erat antequam mundus fieret? Præter ipsum nihil erat, ergo in se ipso erat. Bern. de confid. Lib. 5 Cap. 6.

Antequam faceret Deus cælum & terram, ubi habitabat?

In Se habitabat, apud Se habitabat, & apud Se est Deus. Aug. in Psal. 122.

Ante omnia Deus erat solus; ipse Sibi & mundus, & locus, & omnia. Solus autem; quia nihil extrinsecus præter Illum. Tertull. adversus Praxean. non procul ab initio.

* *Est Deus ita ubique, ut non tantum omnes hujus universi partes permeet, sed etiam immensa illa spatia quæ sunt supra cælos (quæ est naturæ infinitate) penetret; non tamen existimes Deum ibi esse, tanquam in loco positivo repletive, sed tantum per immensitatem essentia. Eustachius De Deo. q. 6.*

* any where, either to have beene out of Himselfe, or in any thing, but onely in Himselfe. He was therefore an heaven to Himselfe. But when Hee pleased He created the world; that in so large and goodly a Theater He might declare and convey His power, goodnesse and bounty, some way or other, to all creatures. Especially, Hee prepared this glorious heaven wee speake of, not that it might enclose or enlarge His happinesse: But that Hee might unspeakably beautifie and irradiate it with unconceivable splendour of His Majesty and Glory; and so communicate Himselfe beatifically to all the Elect, Saints and Angels, even for ever and ever. I said, not that it might enclose, conclude and confine Him: For, He is as truly without the heavens, as He is in them: And Hee is where nothing is with Him. He was vvhhen nothing vvas, and then He vvas, vvhether nothing was beside Himselfe. *Before the Creation there was properly, neither when nor where, but onely an incomprehensible perfection of indivisible immensity and eternity; which would still bee the same, though neither heaven nor earth, nor any thing in them should any more be.* * But we may not so place Him without the

Heavens,

Heavens, as to cloath Him with any imaginary space, or give the check to His immensity by any paralell distance locall. He is said to be without the heavens, in as much as His infinite Essence cannot be * contained in them, but necessarily contains them. Hee is so without them, or (if you will) beyond them, that albeit a thousand moe worlds were heaped up by His all-powerfull hand each above other, and all above this; He should by vertue of His infinite Essence, not by free choice of will or mutation of place, be as intimately coexistent to every part of them, as He now is to any part of this heaven and earth we enjoy. In a sober sense, * Bernard saith true; *Nusquam est & ubiq; est*: He is *no where*; because no place, whether real or imaginary can comprehend or containe Him: He is *every where*; because no body, no space or spirituall substance can exclude His presence, or avoid the penetration (if I may so speake) of His Essence.

* Behold, the heaven and the heaven of heavens cannot containe Thee. 1 King 8. 27.

* Ubi est? Quid dixi miser? Sed ubi non est? Altior est celo, inferno profundior, latior terrâ, mari diffusior. Nusquam est, & ubique est. Quid nec abest ulli, nec ullo capitur loco. Bern. mihi. Col. 363.

This glorious Empyrean Heaven (where nothing but light and blessed immortality, no shadow of matter for teares, discontentments, griefes, and uncomfortable passions to worke upon, but all joy, tranquillity and peace, even for ever and ever doth dwell) is seated * above all the visibible Orbs, and Starry Firmament. See *Deut. 4. 39. & 10. 14. Iosh. 2. 11. Prov.*

The glory of the highest heaven.

* There is a place beyond that flaming Hill,
From whence the starres their thin appearance shed,
A place beyond all place, where never ill
Nor impure thought was ever harboured;
But Saintly Heroes are for ever said
To keepe an everlasting Sabbath rest,
Still wishing that of what they are still possest,
Enjoying but one joy, but one of all joyes best.

Fletcher CH R I S T S Victory, pag. 2. St. 6.

25.3. 1 King. 8. 27. 30. 39. 43. 49. Luke 24. 51. Acts 1. 9. & 7. 69. Ephes. 4. 10. 2 Cor. 12. . . where it is called the *third heaven*.

The three heavens.

1. The first is that whole space from the earth to the Sphere of the Moone; where the birds flie; whence raine, snow, haile, and other Meteors descend. See Gen. 7. 11. Psal. 8. 8. Mat. 8. 20. Deut. 28. 12. Mat. 6. 26. where they are called τὰ πτερὰ τῶ ἐραυῶ.

2. The second consists of all the visible Orbs. See Gen. 1. 14., 15. where he calls the whole ὑπερσπέρμα, *Expansion, Firmament, Heaven*. And in this Hee placeth the Sun, Moone, and other Starres, Deut. 17. 3. Within this second *Expansion* we comprehend three other Orbs, represented to our knowledge by their motion. Of which see * *Enstachius Table*, at pag. 94.

* Communis quidem opinio est decem tantum

esse cœlos mobiles: nempe septem cœlos Planetarum, Cœlum Stellatum, Cœlum Christallinum, & primum mobile. Verum mihi valde probabilis visa est recentiorum Mathematicorum sententia, undecim esse cœlos mobiles ita ut inter firmamentum, & primum mobile, pro unico Cœlo Christallino, duplex cœlum constituatur. Namque pro unico motu trepidationis, qui Cœlo Christallino tribuebatur, quem admitti non posse demonstrant: ponunt duplicem motum librationis: alterum ab Ortum ad Occasum, & è contrâ, quem tribuunt nonæ spheræ. Alterum à Septentrione ad Austrum, & è contrâ, quem decimæ Spheræ assignant. His additur undecima Sphæra, seu primum Mobile. Deniq; Theologi præter Cœlos mobiles, admittunt supremum Cœlum immobile, quod Empyreum appellant, quod sit sedes Beatorum. *De Cœlo. Q. 6.*

3. The third is that where GOD is said specially to dwell; whither CHRIST ascended, and where all the blessed Ones shall bee forever.

No

No * natutall knowledg can possibly be had of this Heaven: neither any helpe by humane arts, Geometry, Arithmeticke, Opticks, Hypotheses, Philosophy, &c. To illighten us thereunto. For, it is neither aspectable nor moveable. Hence it is that *Aristotle*, the most eagle-eyed into the mysteries of nature of all Philosophers, and whom they call *Natures Secretary*; yet said, that beyond the mooveable Heavens, there was neither body, nor * time, nor place, nor vacuum. But *G O D S* Booke assures us of this heaven of happinesse, and House of *G O D*, above all the aspectable mooving Orbs. 2 Cor. 3. 2. Eph. 4. 10. 1 King. 8. 27. 30. 39. 43. 49.

And it is the biggest and most beautifull Body of the whole creation, incorruptible, unmooveable, unalterable: wholly shining with the most exquisite glory and brightnesse of purest light: wherein, as in a confluence of all possible felicities, *J E H O V A H, G O D* blessed for ever, doth familiarly and freely communicate Himselfe to be beatifically seene, and fully enjoyed face to face of all the elect, humane and Angelicall spirits for ever. Where the glorified Body of *J E S U S C H R I S T* shines with unconceivable splendour above the brightnesse of the Sun, &c.

This place most excellent replenished with those unknown pleasures which attend everlasting happinesse, where *G O D*, blessed for ever, is seene face to face, is made admirable and illustrious by its bignesse and beauty.

Guess the immeasurable magnitude, and beautifull signes of it,

The biggest
heaven above
sence.

* Neq; ex sensu,
neq; ex motu,
neq; ex effectu,
aut adjuncto
aliquo, sed ex
solâ Dn i per
Scripturas re-
velatione no-
bis innouit.
Tilen.

* Οὐδὲ πῖρος,
οὐδὲ κάρυ, οὐδὲ
χρόνος ἐστὶν ἐξω
τῷ ὑπαρῶ.
De Calo. Text

99.
The excellency
of the biggest
heaven.

Heaven a great City.

* *Seatum Ecclesie continuum à suo tempore in omnem usq; æternitatem descripsit Iohannes, sicut Prophetæ Iesaias & Ezechiel: quæ causa est, cur non omnia ista vaticinia, vel de solâ Ecclesiâ, vel de solo Cælo, sed de utroq; simul intelligi possint, aut debeant, verum servatâ moderatione. Neque enim omnia*

quæ de Ecclesiâ sunt, ea etiam de cælo intelligi possunt. Neque vicissim omnia, quæ de Cælo, ea ad Ecclesiam accommodari queunt.

But ye are to observe, that it is not the purpose of the HOLY GHOST to set forth the just and full compass of the Heavenly Ierusalem: (For it is immeasurable to our capacity) but by this great measure, He giveth us, as it were, some taste of the largeness thereof. Giffard upon Rev. Cap. 21.

In heaven many inhabitants.

* *Habitaciones sunt in cælis, quæ sufficient infinitis mundis capiendis: imò*

virtus est in ascensione CHRISTI, ad præparandum locum infinitis etiam mundis, medum omnibus hominibus qui in hoc uno mundo sunt. Sed causa est in hominibus ipsis qui desunt sibi; neque credunt in illum sanguinem quo præparatur nobis illa in cælis loca. Reloc. in Iohann. Cap 14.

1. By its * description, *Rev. 21.* It is called *Verf. 10.* by an excellency, *That great City, &c.* Which if it be immediately meant (as many learned and holy Divines would have it) of the glory of the Church here on earth, when both Jewes and Gentiles shall be happily united into one Christian Body and Brother-hood, before CHRIST's second coming, it is no lesse pregnant to proove, that the Heaven of Heavens is a place most glorious above all comparison and conceipt. For, if there be such goodlinesse, amplitude, beauty and majesty in this Militant Church; how infinitely will this beauty be yet more beautified, and all this glory glorified with incredible additions in the Church Triumphant? If there be such excellency upon earth, what may we expect in the Heaven of Heavens?

2. By those many * *Mansions* prepared for many thousand thousands of glorified Bodies after the last Day, *Iohn 14. 2.* Besides the numberlesse numbers of blessed Angels; the present inhabitants of those heavenly Palaces.

3. By

3. By the incredible distance from the earth to the Starry Firmament. If I should here tell you the severall * computations of Astronomers in this kind, the summes would seeme to exceed all possibility of beliefe. And yet besides, the late learnedst of them place above the eight Sphere, wherein all those glorious lamps shine so bright, * three moving Orbs more. Now the Emphyrean Heaven comprehends all these, how incomprehensible then must its compasse and greatnesse necessarily be?

The height of the highest heaven.

* Mathematici alij distantiam Cæli Stelliferi, seu firmamenti metientes, numerant 16338562. miliaria Germanica: alij, ut Bernardinus & Rosetus numerant 65257500. Age igitur;

Quantum dicis

Astrologi a centro terre, ad cælum octavum, seu firmamentum vulgò appellatum, distantiam.

Vulgò intervallum dicitur contineri Diametros terre 10040¹¹₁₄

Terræ verò Diametro tribuuntur partes 180, Unicuique parti miliaria 62. Quæ ducta in totum Diametrum faciunt summam miliariorum 7440. Qui numerus multiplicatus per 10040¹¹₁₄ ostendit distantiam terræ ab orbe octavo, nempe 74703180. miliariorum. See Casman. Ouranogra.

Be it so, that the adventure of Mathematicians in this Point bee too audacious and presumptory: and that the sublimity, and how many miles it is distant, cannot be certainly knowne: yet you must needs be of my Authors mind: Dubitari non potest magnam esse Expanſi cælestis intercapedinem & altitudinem: Siquidem, id testatur cùm visus ipse, cùm passim sacra Scriptura: Job 11.8. dicuntur cæli altissimi, idè 693 quantitas eorum est impervestigabilis, & altitudo homini inscrutabilis. Idem. Ibid.

* Maginus was the man, who by his admirable art of latter times added a rent moveable Heaven: so that now there are three moveable Heavens above the Firmament, as our Masters in that profession teach us. See Maginus his Theoriques. Eustachius followes him, De Mundo & Cælo, pag. 64, 65.

4. By considering, what a large Expansion and immensity the mighty LORD of Heaven and earth is like to chuse for revealing His glory in the highest and most transcendent manner to all His noblest creatures; infinitely endear'd unto Him by the bloody death of His dearest Sonne, even the

The immensity of the highest heaven.

the *Sonne of his love*, thorow all eternity. Who doth all things like Himselfe: if He love, it is with a free, infinite, and eternall love: if Hee worke, He makes a world: If He go out with our Hosts, the *Sun* shall *stand still* if need bee, and the *Starres* must *fights*: if He come against a people, He will make His sword *devoure flesh*, and His *arrowes drinke bloud*: if He be angry with the world, He brings a flood over the whole face of the earth. If He set His affection upon a mortall worme, that trembles at His Word, and is weary of sinne; He will make him a King, give him a Paradise, crowne him with eternity: if He builds a house for all His holy Ones; it must needs be a *None-such*; most magnificent, stately and glorious, farre above the reach of the thoughts of men.

*The worth of
the highest hea-
ven.*

5. What a spacious and specious inheritance; what a rich, super-eminent and sumptuous Purchase and Palace do you thinke was the precious bloud of the Son of G o d by its inestimable price and merit, able to procure at the hands of His Father, for His *Redeemed*?

*The brightnesse
of the highest
heaven.*

Let us here also lay hold upon some considerations, whereby wee may behold (at least) some little glimpses of the admirable glory of its light.

* See *Casman.*
Astrol p. 1. cap.

4.

Ut in nul-
lum numerum
ponamus, aut
Veneris, aut

Mercuri, sydera, nec computemus stellas novem, quas obscuras, aut quinque, quas ru-
beas appellant, vel nebulosas: nullo etiam numero habeamus infinitas alias, quæ sexto
ordine sunt minores.

1. To say nothing of that glorious projection and transfusion of *Æthereall* light, both of the Sun and of the Starres, of the six magnitudes, which by *Astrologicall* computation, constitute * three

hundred

hundred Suns at the least, (whence ariseth a masse of shining beauty) upward into the Empyrean Heaven; which *Patricius* endeavours industriously to proove; I say, to passe it by as a groundlesse ^a conceipt; let us take a scantling, as it were, and estimate of the incomparable brightnesse and splendour of the highest heaven; by that which Orthodoxe Divines soberly tell from *Peu. 21.* and other places; to wit, that it is *verus ολυμπος*, wholly light, not like the Starry Firmament, bespangl'd here and there with glittering spots: but all as it were, one ^b great Sun. From every Point powring out abundantly whole rivers, as it were, of purest heavenly light, &c. Hence with allusion to brightest things below; it is said to have a wall

^a Nihil temere hic vel asseverare, vel inficiari debeo. Novi interim, Beatorum domicilium illud, supremum cœlum depingi lucidissimum sub imagine novæ Hierusolymæ. *Apoc. 21. 73.* Dicitur: Non eget Sol & Luna, ut luceant in ea Nam gloria Dei illustrat eam: &

Lucerna ejus est Agnus. Quid hinc mi Patrici? De sententiâ *Iohannis*: *Aliam esse lucem cœlestis gloriæ; aliam Solis & Luna: Non opus esse Sole (ait) & Luna: Negatio est sydereæ lucis.* Opponitur ei affirmatio divinæ lucis & gloriæ, quæ proficiscitur à *DEI* gloria & Agno Filio *DEI. ibid.*

Neq; urbs ista eget Sole, &c.] Non negat, quin Sol & Luna in firmamento suum retentura sunt lumen; sed ait supremum illud cœlum, longè præstantiori luce splendete, nec opus habere tali Sole & Lunâ. Gloria inquit *DEI* *ἡ ἑστὶν αὐτῶν*. Discrimen facit inter *δοξάν* gloriam *DEI*, & inter *φῶς* quo ipsa urbs illustratur, Gloria *DEI* majestas est *DEI*, luxq; illa, Deitas ipse, quam inhabitare *DEVS* dicitur. Ea omnibus est inaccessa, & corporeis oculis invisibilis. Ab hac majestate verò pro beneplacito voluntatis *DEI*, lumen creatum proficiscitur, quo tota urbs splendet: & quo electis etiam communicato, efficit *DEVS*, ut ipsum plenè, & quasi facie ad faciem cognoscant *Zench. de Calo beato. Cap 4.*

^b Cœlum Beatorum est imprimis lucidissimum, eoq; verus *ολυμπος*: Hoc est totum & omni ex parte luminosum ac splendidum. Non enim est sicut firmamentum varijs ornatum stellis, eoq; alibi lucidum: alibi verò non ita lucidum, sed totum est pellucidum. Est enim perinde atq; si totum sit quidem Sol maximus, & omnia suo ambitu complectens. Neq; lux illa est similis luci stellarum, neq; etiam ejusdem generis. Sed est lux verè divina, licet creata: idcirco quia lux est alterius generis, & lux est gloriæ, non penetrat huc ad nos usq;: oculis tamen corporeis futuro seculo à nobis videbitur. *Idem ibid.*

of

* Incomparabiliter clara est civitas æterna: ubi victoria, ubi veritas, ubi dignitas, ubi sanctitas, ubi vita, ubi æternitas. De vita æterna.

Oh how brave,
how beautifull,
how glorious,
how glittering,
how gorgeous,
how admirable

of *Iasper*, building of *gold*, a foundation of *precious stones*, and gates of *pearles*. Being cleare as *Cristall*, shining like unto *glasse*; transparent in brightnesse as a *molten looking glasse*. It may be, those places may also in latitude of sense intimate and include this glorious visible light I speake of, *Coloss. 1. 12. Psal. 36. 9. 1 Tim. 6. 16.*

Ancient Divines also apprehended this glorious beauty and brightnesse in the blessed heaven.

The eternall City (saith * *Austin*) is incomparably *bright and beautifull*; where there is *victory, verity, dignity, sanctity, life, eternity.*

a City is this! For, if the gates be of *pearle*, and the streets of *gold*; then what are the inner roomes? What are the dining chambers; And what are the lodging roomes? O how unspeakable is the glory of this city, that Kings shall throw downe their Crownes and Scepters before it, counting all their pomp and glory but as dust in respect of it? And the magnificence and pompe of all the Potentates of the earth shall here be laid downe. And albeit none of the Kings and Nobles of the Gentiles might be admitted into the old Jerusalem, yet all the Gentiles that believe shall be admitted into this new Jerusalem, and made free Denisons thereof for ever. Dent upon the Rev.

I might tell you here of many other probable singularities about this celestiall palace, and that from the hand of some godly and learned Divines: To wit, [That this third Heaven is not penetrable by any creature, whereas the other two are passable by the grossest Bodies, so that it is said to open to the very Angels, *Iob. 1. 51.* Who, though they be able to penetrate all things under it, yet are they no more able to enter that Body, than they are to passe into one anothers natures. Hence it comes to passe, that the third Heaven gives way to Angels, soules and bodies of men to enter in by miracle: GOD making way by his power, where nature yeelds no passage. For, it is without pores, and cannot possibly extend or contract it selfe into a large or straiter compass. That, *Tertium hoc & summum cælum, in medio non est corpus solidum: sed inest aura aliquis cœlestis quæ supplet defectum aeris corporibus glorificatis: In qua etsi pori non sunt, in nobis tamen pori erunt, in quibus erit hæc natura cœlestior, quæ etiam aeris vicem supplebit ad sermonem. In cœlo enim usuri sumus Hebræâ linguâ: 1. Nam natura ibi redibit, quæ primitiùs hanc linguam tenuit. 2. Confusio linguarum maledictio fuit. And this aura cœlestis (say they) shall maintaine life eternally; and be answerable to our constitution, even as this ayre is, &c.] But as I would myselfe by no meanes confidently entertaine, so will I never obtrude upon others any thing in this or any other divine point; but that only which is grounded (either directly and immediately, or by good and sound consequence) upon GODS sure Word.*

If

If those which be condemned (saith Basil) be cast into utter darknesse; it is evident that those which walked worthy of GOD, have their rest in supercelestiall light.

2. Besides the superexcellency of its native lustre, that I may so speak, this blessed heaven wil yet be made infinitely more illustrious and resplendent by all the most admirable and amiable shining glory of that dearest ravishing object, to a glorified eye, the glorified Body of JESUS CHRIST, In respect of the beauty and brightnesse whercof, all syderiall light is but a darksome mote, and blackest mid-night. See *Mat. 17. 2.*

The brightnesse of CHRISTs glorified body.

3. Adde hereunto the incredible and unspeakable splendour of many millions of glorified Saints, whose bodies also will out-shine the Sun. See *Mat. 13. 43. Phil. 3. 21. Dan. 12. 3.* Who are said to shine as the brightnesse of the Firmament, as the Stars, *Dan. 12. 3.* As the Sun, *Mat. 13. 43.* To be like CHRIST Himselfe, *Iohn 3. 2.* And to appeare with Him in glory, *Col. 3. 4.*

The splendour of glorified Saints.

Now, what a mighty and immeasurable masse of most glorious light vwill result and arise from that most admirable illustrious concurrence, and mutuall shining reflexions of the Emphyrean Heaven more bright and beautifull than the Sun in his strength, the Sun of that sacred Pallace, and all the blessed Inhabitants? All which every glorified eye shall be supernaturally enlarged, enabled, and ennobl'd to behold and enjoy in a kindly and comfortable manner vvith ineffable delight and everlastingnesse!

4. If the porch and first entry be so stately and glorious,

The brightnesse of GODs presence.

glorious, garnished and bespangl'd with so many bright shining Lights and beautifull Starres : What workmanship and rare peeces, what majesty and incomprehensible excellencies may wee expect in the Palace of the great King, and the heavenly habitations of the Saints and Angels ? * How full of beauty and glory are the chiefe roomes and Presence-Chamber of the great and royall Monarch of Heaven and Earth ?

*Meditate on
the glory of hea-
ven.*

O with what infinite sweetest delight may every truly gracious soule, bathe it selfe before-hand, even in this vale of teares, in the delicious and ravishing contemplation of this most glorious Place, wherein he hath an eternall blisfull mansion most certainly purchased and prepared for him already, by the bloud of J E S U S C H R I S T ! Let us therefore (as an holy Divine would have us) *spend many thoughts upon it ; Let us enter into deepe meditations of the inestimable glory of it : Let us long untill we come to the sining and possession of it : even as the heire longeth for his inheritance. --- Let us strive and straine to get into this golden Citie ; where streets, walls and gates, and all is gold, all is pearle : nay, where pearle is but as mire and dirt, and nothing worth. O what fooles are they, who deprive themselves willingly of this endlesse glory for a few stinking lusts ! O what mad men are they, who bereave themselves of a roome in this Citie of Pearle, for a few carnall pleasures ! O what bedlams and humane beasts are they ; who shut themselves out of these everlasting habitations, for a little transitory pelfe ! O what intolerable sots and senselesse wretches are all such, who wilfully barre themselves*
out

out of this Palace of infinite pleasure, for the short fruition of worldly trash and trifles?

2. In a second place, let us take notice of some names, titles and epithets attributed to heavenly joyes, eternall glory, which may yet further represent to our relish their incomparable sweetnesse and excellency. They are called,

Titles attributed to heaven,

1. *A Kingdome*, Mat. 25. 34. Luke 12. 32. Now a Kingly Throne is holden the top and crowne of all earthly happinesse: the highest aime of the most eager and restless aspirations and ambitions of men. A confluence it is of riches, pleasures, glory, all royall bravery, or what mans heart can wish for outward welfare and felicity. * What stirres and stratagems, what murders and mischiefes, what mining and counter-mining, what mysterious plots and machivilian depths, what strange adventures and effusions sometimes even of bloody seas, to catch a Crowne? Witnesse Lancaster and Yorke, nay all habitable parts of the earth, which from time to time have become bloody cock-pits in this kind.

1. *A Kingdome*

* Who hath not observed what labour, practice, perill, bloodshed, cruelty, the Kings & Princes of the world have undergone, exercised, taken on them & committed, to make themselves and their issues Masters of the world
S.W. Rawleigh

2. *An Heavenly Kingdome*, Mat. 7. 21. And 18. 3. to intimate, that it surpasseth in glory and excellency all earthly kingdomes, as farre as heaven transcendeth earth, and unconceivably more.

2. *An heavenly Kingdome.*

3. *The Kingdome of God*, Acts 14. 23. A Kingdome of God's owne making, beautifying and blessing; who doth all things like Himselfe, as I said before: replenished and shining with Majesty, pleasures and ineffable felicities, befitting the glorious Residence of the King of Kings.

3. *A Kingdome of God.*

4. An

4. *An Inheritance.*

4. *An Inheritance, Acts 20. 32.* Not a tene-
ment at will, to bee possessed or left at the Land-
lords pleasure: but an inheritance settled upon us,
and sealed unto us by the dearest and highest price
that ever was payed, which will be as orient, preci-
ous and acceptable, after as many millions of
yeares, as you can thinke, as it was the very first day
it vvas powred out and payed.

4. *A glorious inheritance.*

5. *A rich and glorious inheritance, Ephes. 1. 18.*
Fit for the Majesty and mercy of Almighty God
to bestow; the unvaluable blood of His Sonne to
purchase, and the dearely Beloved of His Soule to
enjoy.

6. *The inheritance of Saints.*

6. *An Inheritance of the Saints in light, Coloss. 1. 12.* Every word founds a world of sweet-
nesse.

7. *An incorruptible inheritance.*

7. *An Inheritance incorruptible, and undefiled, and that fadeth not away, 1 Pet. 1. 4.* There can never
possibly be the least diminution, much lesse any
abolishment of the least glimpse of heavenly glo-
ry. But all blisse above will be as fresh and full in-
numerable yeares hence, as at our first entrance, and
so thorow all eternity.

8. *A Crowne.*

8. *A Crowne of righteousness, 2 Tim. 4. 8.* Fair-
ly come by, and full dearely bought. *A Crowne of*
life, Iam. 1. 12. *A Crowne of glory, 1 Pet. 5. 4.* *Glory*
it selfe, Rom. 9. 23. Nay, an exceeding exceeding e-
ternall waight of glory, *2 Corintb. 4. 17.* Which
Crownes, Kingdomes, Pearles, Jewels Feasts,
&c. do but weakly shadow out unto us. *A super-*
lative transcendent Phrase (saith one) such as is not to
be found in all the Rhetoricke of the Heathens, because
they

they never wrote of such a theme, nor with such a spirit.

9. Fulnesse of joy, everlasting pleasures, *Psal. 16.* 9. Fulnesse of joy.
 11. A swift flowing river and torrent of pleasures, *Psal. 36. 8.* The very joy of our LORD and Master, *Mat. 25. 21.*

3. In a third place, let us consider the beauty and blessednesse of glorified Bodies.

I doe not here curiously enquire with the Schoole-men; whether the glory of the body doth spring originally out of the blessednesse and beautifull excellency of the soule, and so redounds upon the body, by a continued constant influence, as *Aquinas* thinks. Or, (which I rather follow) that those excellent endowments and heavenly splendours are originally and dispositively implanted by GOD's hand in the reformed body, onely perfected and actuated (as it were) by the glorious soule, as *Bonaventure* supposeth. Sure I am in generall, they shall be made like the glorious body of CHRIST, *Philip. 3. 21.* And that is happinesse and honour enough, inexplicable, supereminent.

Besides their freedome from all defects and imperfections, diseases and distempers, infirmities and deformities, * maimednesse and monstrous

erant, vel futuri erant in juvenili aetate. *Idem Ibid Cap. 16.*
 Quibus omnibus pro nostro modulo consideratis & tractatis, hæc summa conficitur, ut in resurrectione carnis in æternum eas mensuras habeat corporum magnitudo, quas habebat, perficiendæ sive perfectæ, cujuscunq; indita corpori ratio juventutis, in membrorum quoq; omnium modulis congruo decore servatur. *Ibid Cap. 20.*

All the bodies of the Elect shall arise in that perfection of nature, whereunto they should have attained by their naturall temper and constitution, if no impediment had hindered: and in that vigour of age, that a perfect man is at about three and thirtie yeares old, each in their proper sexe. So saith some worthy Divine, whose name I forgot to note when I rooke his Saying.

The beauty of glorified bodies.

* Resurrectio, ut suam recipiat: quisque mensuram, quam vel habuit in juventute, etiam si senex est mortuus: vel fuerat habiturus, si ante est defunctus. *Aug. de Civit. Dei Lib. 21. Cap. 15.*

Circa triginta annos definierunt esse, etiam seculi hujus doctissimi homines, juventutem. *Idem Ibid.*

Resurgentes omnes tam magni corpore, quam vel erant, vel futuri

shapes, infancy, or decrepitude of stature, &c. From want of meate, drinke, mariage: for wee shall be like the Angels of God in heaven, *Matth. 22.30.* We shall hunger no more, neither thirst any more, *Rev. 7.16.* of sleepe; for there shall bee no wearying of the body, or tiring the spirits; for, we shall live by the all-sufficient Spirit of God, which never needs refreshing: of physicke; for, we shall enjoy * perpetuall impregnable health: a glorified body cannot possibly be distempered; either by inward contrariety of elementary qualities; or any outward contagion, or hurtfull impression: of aire; to coole our heat, or keepe us from stifling: of clothes; for, we shall be clothed with long white robes of immortality, *Rev. 7.9.* which can never bee worne out; but shall be so beautifull and glorious; that like the Sun, we shall be best adorned, when we have no other covering, but our owne resplendent Majesticall brightnesse: of Sun; for the glory of God shall illighten that heavenly city; and the Lambe shall be the light thereof, *Rev. 21.23.* Of any thing; for, God shall be unto us *All in All, 1 Cor. 15.28.*

* *Astruere licet, sanitatem vitæ futuræ ita vigere, & immutabilem, ac inviolabilem fore. ut ineffabili quadam dulcedine suavitatis totum hominem repleat, & omne quod alienius in se vicissitudinis, mutabilitatis, aut læsionis suspicionem præterequeat, procul arceat, atque repellat. Anselm. de similitud., Cap 54.*

Endowments of the body in heaven.

1. Immortality.

I say, besides an everlasting exemption, and priviledge from all ills, paines, miseries; our bodies shall be gloriously crowned with many positive prerogatives, marvellous excellencies, high and heavenly endowments.

1. *Immortality, 1 Cor. 15.54.* Glorified bodies can never possibly die. They shall last as long as God Himselfe, and run parallell with the longest line of eternity. In which respect also, our condition

condition is a thousand times more happy and glorious, than if we had stood still with *Adam* in his innocency and felicity. If so, he could but have conveyed unto us bodies immortall * *potentiâ non moriendi ex Hypothesi*, as they say; that is, endowed onely with power of not dying, if so and so: but now they shall be immortall *impotentiâ moriendi*, that is, shine for ever in the highest heavens with impossibility of ever perishing.

* Immortalitas sumitur quadrifariam: Pro
1. Impotentia moriendi absoluta, & natura. Sic solus Deus immortalitatem habet, 1 Tim. 6. 16.

2. Impotentia moriendi ex gratia creationis: sic Angeli & animæ humanæ sunt immortales.

3. Impotentia moriendi ex gratia doni: sic cælum novum, terra nova, corpora beatorum immortalitatem habebunt.

4. Potentia non moriendi ex aliqua Hypothesi, licet in se sit mortale. Sic homo ante peccatum erat immortalis corpore, ex Hypothesi unionis cum anima originaliter perfecta, immort. l.

2. *Incorruptibleness*, 1 *Corinth.* 15. 42. 54. 2. *Incorruptibleness*.

For, every glorified body shall for ever bee utterly impassible, and un-impressionable with any corruptive quality, action, or alteration. Whether, 1. By the power of some peculiar glorifying endowment implanted in the body, or redounding from the soule upon the body for that purpose: Or, 2. From an exquisite temper and harmony of the Elementary qualities freed everlastingly from all possibility of any angry contrariety and combat: Or, 3. Which seemeth most probable and approved by the learned'st Schoole-men, from an exact subiection of the body to the soule, as of the soule to GOD: I say, whether

ther so or so, I doe not here enquire or contend; but leave all alterations in this kinde to the curious disquisitions of such idle and ill-exercis'd Divines. The testimony of Gods never-erring Spirit (in the cited place) is more than infinitely sufficient to assure every Christian heart, that our raised bodies, reformed by the All-mighty glorious hand of God, shall never more be exposed to violence or hurt from any externall agent: or obnoxious to the least disposition towards any inward decay, putrefaction or dissolution.

3. Potency.

3. Potency, 1 *Corinth.* 15. 43. Our soules are in nature, substance, and immateriality like the Angelsof God: One of which killed in one night an hundred fourescore and five thousand, 2 *Kings* 19. 35. And therefore little know wee, though the edges, excellency and executions may be dul'd and drown'd in our heavy, fraile, sinfull bodies, of what might and power they may be originally. But then, when to the soules native strength, there is an addition of glorifying vigour, and Gods mighty Spirits more plentifull inhabitation; and it shall also put on a body, which brings with it, besides its owne peculiar inherent power, an exact serviceablenesse and sufficiency apted and apportion'd to the soules highest abilities and

and executions; * how incredibly powerfull and mighty may we suppose a Saint in heaven shall be

* In futuro igitur, ut jam prælibavimus, & sic justus or-

tus erit, ut etiam si velit, terram commovere possit. *Anselm de similitud. Cap. 52.*

Verum præstabunt viribus, quicumque supernis viribus associantur civibus, in tantum, ut nullatenus illis quisquam obistere valeat, vel si movendo quid, aut evertendo voluerit, à suo statu quin illicè cedat. Nec in eo quod dicimus majori laborabunt contru, quam nos modò in oculorum nostrorum motu. Ne quæso similitudo illa Angelorum nostro excidat ab animo quam adepturi sumus in futuro; quatenus si in hac fortitudine, aut in his quæ dicturi sumus ad exemplum non occurrat, vel ipsa per quam Angelis adequabimur, ad ea comprobanda prosit. Si igitur in quibus Angelos valere constat, nostra n. h. hominis fortitudo valeat: neminem autem qui dubitet puto existeri, Angelos ea quæ volunt fingi fortitudine. Cum igitur similes eis fuerimus, nunquam imbecilliores illi serimus. Sed fortassis quæret aliquis, quid nobis tunc illa fortitudo præstabit, cum singulis tam convenienter, ut convenientius nequeant ubique dispositis nihil immutandum, nihil evertendum, nihil statuendum sit, in quo vires suas exercere possit? Qui hoc dicit, paucis nobiscum quid in huiusmodi habeat usus humanus attendat, & videbit quia non semper omnibus quæ habemus, & quæ nos habere non parum gaudemus actu utimur. Sicut verbi gratia, ipso visu potestate aliqua nonnullarum scientia rerum, & multis in hunc modum: sic & tunc de quâ agitur fortitudine erit. Solâ namque possessio nobis grata erit, & exultatio grandis: licet in actu nequaquam sit necessaria nobis cunctis, ut dictum est, in suo statu convenienter locatis. Hæc eadem quæstio, si aut de velocitate, aut de aliquâ beatitudinis partium movetur, hac solutione, si non apertorem lector invenerit, solvatur *Ibid.*

4. *Spiritualnesse*, 1 Cor. 15. 44. Not that our bodies shall be turned into spirits, but imployed spiritually. Or more fully thus:

4. *Spiritualnes.*

1. Because they shall be fully possessed with the * Spirit, which dwelling primarily and above

* Corpus gloriosum perfecte movebitur Spiritu

DEI: sicut movetur ab animâ: non quod anima tunc sit cessatura movere aut agere: sed quod ipsa quoque plena spiritali luce, & perfectione corpus spiritaliter tunc movebitur, ut cibo, potu, vestitu, aere, calore nullo indigeat amplius. *Per.*

Excitatur corpus spirituale] Hoc est vitam & Esse suum non tam habens ab animâ istâ ejusque facultatibus naturalibus: (Quinquam etiam tunc eadem hæc anima nostra conjungetur cum eodem ipso corpore nostro, & per eam etiam tunc vivemus) tamen corpus quod excitabitur, non tam habebit vitam & Esse suum ab eâ quam à Spiritu illo C H R I S T I, quia ita ut sic loquar, animabit & animant istam & corpus istud, ut totus homo gloriosus instar ipsius C H R I S T I conspiciendus sit. *Relloc in Ioban. Cap. 5.*

measure in CHRIST our head, is communicated from Him to us His members; so that then we shall no more live by our animall faculty, nor need for preservation of life, meate, drinke, sleepe, clothing, physicke, or the former naturall helps. In which respect they cease to be naturall bodies, being freed from those animall faculties of nourishing, increasing, and multiplying by generation. They shall no more live by vertue of food and nourishment thrice concocted: first, in the stomach, &c. but shall be spirituall and heavenly, living without all these helps, as the Angels in heaven do.

* Sicut spiritus carni serviens non incongrue carnalis, ita caro spiritui serviens recte appellatur spiritualis; non quia in spiritu

convertetur, sicut nonnulli putant; eo quod scriptum est: *Seminatur corpus animale, resurgit corpus spirituale*: Sed quia spiritui summam & mirabili obtemperandi facilitate subdetur, usque ad implendam immortalitatis indissolubilis securissimam voluntatem omni molestiae sensu, omni corruptibilitate & tarditate detracta. Non solum enim non erit tale, quale nunc est in optimam valetudinem, sed nec tale quidem quale fuit in primis hominibus ante peccatum. Qui licet morituri non essent, nisi peccassent, alimentis tamen ut homines utebantur, non spiritualia, sed adhuc animalia corpora gestantes. *De Civitate DEI Lib. 13 Cap. 10.*

Non potestas, sed egestas edendi ac bibendi talibus corporibus auferetur. Unde & spiritualia erunt, non quia corpora esse desistent, sed quia spiritu vivificante subsistent. *Idem. Ibid. Cap. 22.*

Activenesse.

* Corpus Sanctorum resurget spirituale, quia velocitate, levitate, perspicuitate spiritibus erit æquale. *Idem Tom 9 p. 2. Mibi pag 1084.*

3. By reason of their * activenesse, nimbleness, agility: whereby they shall be able to moove from

place

place to place with * incredible swiftnesse and speed; not being at all hindred by their weight.

*An heavy lumpe of lead, that sinkes now to the bot-
tome, being wire-drawne as it were by the workman in-
to the forme of a boat, will swimme, (saith Austin:)*

*And shall not GOD give that ability to our bodies,
which the Artificer doth to the lead? &c.*

* Erunt illa corpora, ut animus agilia, ut Sol, perspicua. Quam citò enim nunc animus ab Oriente in Occidentem cogitatione pervenit; tam citò, tunc

illud corpus illuc pervenire poterit. Ibid.

Sed velocitas quæ pulchritudine non minus amatur tanta nos comitabitur, ut ipsis Angelis Dei æquæ celeres simus, quia à cælo ad terras &c. & converso dicto citius dilabuntur. --- Huius quoque velocitatis exemplum in radio Solis licet intueri, qui statim orto Sole in plagâ Orientali pertingit usque ad ultima plagæ Occidentalis, ut in eo perpendamus non esse impossibile, quod de nostrâ dicimus futurâ velocitate: præsertim cum rebus animatis soleat inesse major velocitas, quàm inanimatis. Huic etiam Radio Solis simile exemplum velocitatis habemus in nobis. Radius quippè oculorum nostrorum in sublevatione palpebrarum usque ad cælum pertingit, & ictus earum totus in semet ac integer redit. *Anselm de similitud Cap. 51.*

Here some of the Schoolemen moove an idle unnecessary question: to wit; *Whether glorified Bodies moove from place to place in an instant?*

Glorified bodies cannot be in many places at one instant.

For they may well know out of the Principles in Philosophy, and Rules of sound reason, that it is utterly impossible, and implies contradiction:

That a body should in an instant be in many places at once.

But if a glorified body moove from place to place in an instant: it will necessarily follow that the same body is in an instant, *In termino à quo, locis intermedijs & termino ad quem simul*; in the beginning, middle, and end of the space, thorow which it passeth at once; which is more than utterly

impossible, and quite destroyes the nature of a true Body.

* Corpus gloriosum movetur in tempore, sed imperceptibili propter brevitatem *Supplem. 3. pag. 48. Art. 3.*

I would rather interpret those words of *Austin*; [*Certè ubi volet spiritus, ibi protinus erit corpus*; the body will presently be there where the soule would have it] of extraordinary speed, and incredibly short time; *Aquinas* calls it * *imperceptible*. So that I doubt not, but that a glorified Saint desiring to be in such or such a place a thousand miles off, after the very first bent of his will that way, would be there in an * *incredible lesse time*, than thou wouldest imagine.

* *But not in an instant, as Aquinas his argument demonstrates unanswerably thus: In motu locali spatium & motus & tempus simul dividuntur, ut demonstrativè probatur in 6 Physic. Sed spatium quod transit corpus gloriosum per suum motum, est divisibile: Ergo & motus divisibilis est, & tempus divisibile, instans autem non dividitur. Ergo & motus ille non erit in instanti. Ibid. Sed contra]*

Bellarmino then errs in his Art of Well-dying translated into English by O. E. pag. 219. saying: The Saints having the gift of agility can in a moment passe from place to place --- from East to West, &c. (if he speake properly)

5. The glory of bodies in heavē.

5. Glory, 1 *Corinth. 15. 42.* The bodies of the Saints in heaven shall be passingly beautifull, shining, and aimiable.

* *Omnis corporis pulchritudo est partium congruen-*

tia, cum quadam coloris suavitate. --- Proinde nulla erit deformitas, quam fecit incongruentia partium: ubi & quæ prava sunt corrigentur: & quod minus est quàm decet, undè Creator novit, inde supplebitur: & quod plus est quàm decet, materię servatâ integritate, detrahatur. Coloris porò suavitas quanta erit, ubi justifulebunt sicut Sol in regno Patris sui? De Civit. Dei Cap. 19.

1. Excellent proportion of bodies in heavē.

1. A due and comely proportion; an apt and congruent symmetry and mutuall corresponden-

cy of all the parts of the body: or in a word, well-favourednesse.

2. Amiablenesse of colour; a pleasing mixture ^{a Perfect colour.} of those two lively colours, of white and red. I add a third.

3. A chearefull, lively, lightsome aspect. When ^{3. Lively aspect.} the two former materials (as it were) are pleasantly enliv'd and actuated by a lively quicknesse and modest merinesse of countenance. *Whereupon, (saith the Moralist) it is not the red and white, which giveth the life and perfection of beauty: but certaine sparkling notes, and touches of amiable cheerfulnessse accompanying the same. In beauty (saith another) that of favour is more than that of colour; and that of decent & pleasing motion, more than that of favour. That is the best part of beauty, which a picture cannot expresse, &c.*

All these concur in eminency and excellency in glorified bodies.

*A concurrence
of excellencies
in glorified bo-
dies.*

1. An exquisit feature and stature, beautified by Gods owne blessed all-mighty hand, with the utmost of created comlineffe, and matchlesse proportion.

2. Not onely sweetest mixture of liveliest colours; but also a bright shining splendour of celestial glory.

3. And both these actuated to the life, preserved in perpetuall freshnesse and oriency, and quickened still with new supply of heavenly activenesse and amiablenesse by a more glorious soule; (for, if the brightnesse of the body shall match the light of the Sun; what, doe you thinke, will bee the glory of the soule?) and by an infinitely

* Vt anima infinitely more glorious spirit, which shall plentifully * dwell in them both for ever.
 ista dum exercet functiones suas in corpore impertit ei colorem & totam hanc externam corporis gloriam. Ita tum cum Deus erit omnia in omnibus, Spiritus CHRISTI in nobis habitans, induet corpora nostra gloriosissima, quibusque qualitatibus. *Rellec. in Iohann cap 5.*

*Amplification
of the glory of
bodies in heavē.*

Amplifie the glory of our bodies in heaven from such places as these: *Dan. 12.2. Mat. 13.45. Phil 3.20, 21. Col. 3.4.*

From which the ancient Fathers also thus collect and affirme:

* Si vel cum micantibus Solis radijs futura nobis corpora contulerimus, nihil tamen pro illius splendoris dignitate explicabimus. *Serm. de misericordia.*

*If we should compare (saith * Chrysostome) our future bodies even with the most glistering beames of the Sun; we shall yet say nothing, to the expression of the excellency of their shining glory.*

* In illa siquidem vita pulchritudo iustorum Solis pulchritudini,

qui septemplex, quàm modò sit, splendidior erit, adæquabitur. Vnde scriptum est, Fulgebunt iusti, sicut Sol in conspectu Dei. *De similitud Cap. 50.*

*The beauty of the just in the other life (saith * Anselm:) shall be equall to the glory of the Sun, though sevenfold brighter then now it is.*

* Huius quoque corporis claritas tantum Solem excellit, quantum Sol in claritate nostrum corpus præcellit. *Apud August Tom. 9. p. 2. Mihi pag. 1085.*

*The * brightnesse of a glorified body doth as farre excell the Sun, as the Sun our mortall body.*

Sol in claritate nostrum corpus præcellit. Apud August Tom. 9. p. 2.

Then shall the righteous shine forth as the Sunne, in the Kingdome of their Father]

Not

Not (saith * Chrysostome) because they shall not surpass the brightnesse of the Sun; but, because that being the most glittering thing in the world, hee takes a resemblance thence towards the expressing of their incomparable glory.

* Tunc fulgebunt iusti, sicut Sol in regno Patrum.] Non quia Solis etiam splendorem non superabunt;

bunt; sed quando nihil fulgentius Sole videmus, propterea re aptissima nobis ad exprimendum usus est. In Mat. Hom. 12.

But how can there be so much beauty and delightfull amiable aspect in such intensive and extraordinary brightnesse? Or what pleasure can we take in beholding such extremely bright and shining bodies! Sith we find by experience; that there is farre more content and delight in looking upon a well-proportioned object, beautified with a pleasant mixture of colours, than in seeing the Sun, though it should not so dazle, and offend the eyes.

Glorified eyes impassible.

For satisfaction herein, we must know, that the * glorified eye shall become impassible, elevated farre above all mortall possibility, and fortified by an heavenly vigour, to apprehend and enjoy all celestiall light and glory with much ravishing contentment and inexplicable delight.

* Neq, in eo loco claudendi erunt oculi, ne forte à nimio splendore laedantur: nam & ipsi oculi beati erunt, ac

per hoc impassibiles & immortales; qui enim lumine gloriæ confortabit oculos mentis, ne videntes Deum facie ad faciem, opprimantur à gloriâ. idem etiam dote impassibilitatis confortabit oculos corporis, ut sine læsione cernant non Solem unum, sed innumerabiles.

Secondly: that omnipotent mercifull hand of God, which will raise our bodies out of the dust, and reforme them anew, can cause light and colour to

How brightnes seene in heaven.

to concur and consist in excellency, in glorified bodies.

Those things which according to nature can consist together; the one or both being *in gradu remisso*, (as they say.) *abated of their height*, can by divine power consist together *in gradu intensissimo suae speciei, in their excellency*: but it is so with light and colour according to nature: *ergo, &c.* as

* *Lib. 4.*
Dist. 44. Q. 8.
 * *Corporis gloria naturam non tollet, sed perficiet: unde color*

* *Durandus* one of the acutest Schoolemen makes good by arguments. Whether shall colour or light be scene? * Why not both in a most delicious admirable mixture?

qui debetur corpori ex naturâ suarum partium, remanebit in eo, sed superaddetur claritas ex gloria animæ. Sicut etiam videmus corpora colorata ex natura sui, Solis splendore relucere, vel ex aliquâ aliâ causâ extrinsecâ, seu intrinsecâ. Aquin. Supplement. 3 p. 2. 85. Art. 2. ad 3^{um}.

In noctilucis simul stant color & lux, ut apparet ad sensum, & sic videtur quod virtute divinâ corpora gloriosa possunt simul esse colorata & lucentia. *Dur. Lib. 4. Dist. 44. q. 8.*

The exercises of the senses in heaven.

Heere the Schoolemen according to their wont do curiously inquire, discusse and determine the manner of the acts, exercise and objects of all the senses. They say not only; 1. That the eye shall delightfully contemplate CHRIST's glorious body, the shining bodies of the Saints, the beauty of the Empyrean Heaven, &c. 2. The ear drinke up with infinite delight, the vocall harmony of Halelu-jahs, &c. But also audaciously undertake to define without any good ground or sound warrant, many particulars about the other senses, not without much absurdity, and unspiritualnesse. But let it be sufficient for us, without searching

searching beyond the bounds of sobriety, to know for a certain that every sense shall be filled with its severall singularity and excellency of all possible * pleasure, and perfection.

* In illa futura vita delectatio quadam ineffabilis bonos inebriabit, & inestimabili dulcedine sui

potest eos inenarrabili abundantia satiabit. Quid dixi totos? Oculi, aures, nares, os, manus, guttur, cor, jecur, pelvis, ossa, medullæ, etiam ipsa, & cuncta sigillatim singula; membra eorum, in communi tam mirabili delectationis & dulcedinis sensu replebuntur, ut verè totus homo torrente voluptatis Dei potetur, & ab ubertate domus ejus inebrietur. *Angelm. de similitud. Cap. 57.*

4. In a fourth place, let us take a glance of the unutterable happineſſe of the Soule.

The Soule's beatitude.

I should be infinite and endleſſe, if I did undertake to pursue the severall glories, felicities, and excellencies of every faculty of the ſoule: and when I had done, ended with the utmost of all both Angelicall and humane understanding and eloquence, come infinitely short of expreſſing them to the life; I will at this time but give you a taste onely, in the understanding Part:

And that shall be extraordinarily and supernaturally enlarged and irradiated with the highest illuminations, largest comprehensions, and utmost extent of all possible comfortable knowledge, of which such a creature is capable.

Much knowledge.

1. Humane knowledge of Arts, Nature, created things, is delicious and much desired: Witness,

The excellency of knowledge.

1. The wisest Heathens, and best Philosophers, who were so ravished but even with a dimme glimpse of this knowledge, that in comparison thereof they have contemned all the riches, pleasures, and preferments of the world.

2. That

2. That wise saying : *A learned man doth as farre excell an illiterate, as a reasonable creature a brute.*

* Εὐρηκα,
Εὐρηκα.

3. The extraordinarily exulting and triumphant cry of the famous Mathematician, hitting after long and laborious disquisition upon some abstruse excellency of his Art : * *I have found it, I have found it.*

* Cujus facies, si videri possit, pulchrior est quam Lucifer, & Vesperus.

* Advance-
ment of Learn.
Lib. 1. pag. 44.

4. That passage in an Epistle of Aeneas Silvius to Sigism. D. of Austria : * *If the face of humane learning could be seene, it is fairer and more beautifull than the Morning and Evening Starre.*

5. For the pleasure and delight of knowledge and learning (saith * another) it farre surpasseth all other in nature : for shall the pleasures of the affections so exceed the senses, as much as the obtaining of desire and victory exceedeth a song or dinner? And must not (of consequence) the pleasures of the intellect or understanding exceed the pleasures of the affections? We see in all other pleasures, there is a satiety ; and after they be used, their verdour departeth ; which sheweth well, they be but deceipts of pleasure, and not pleasures ; and that it was the novelty which pleased, and not the quality. And therefore we see, that voluptuous men turne Fri-ers ; and ambitious Princes turne melancholy. But of knowledge there is no satiety : But satisfaction and appetite are perpetually interchangeable ; and therefore appeareth to be good in it selfe, simply, without fallacy or accident.

Now this learning shall then be fully perfected, and raised to the highest pitch : so that the least and lowest of the Saints in Heaven shall farre surpass

surpasse: in cleare contemplation of the causes of all naturall things, and conclusions of Art, the deepest Philosophers, greatest Artists, and learnedst Linguists that ever lived upon earth.

There are many difficulties and doubts in all kinds of humane learning, which have from time to time exercised the bravest wits: but by reason of the native dimnesse of our understanding, never received cleare resolution and infallible assent.

As,

Whether the Elementary formes bee in mixt Bodies; 1. *Corrupted*. 2. *Remitted* onely. 3. Or, *Entire*? Whether the celestiall Orbs be moved by *Angels* or *internall formes*? Whether there bee three distinct soules in a man; 1. *Vegetative*. 2. *Sensitive*. 3. *Rationall*: Or one onely in substance, containing virtually the other two? How all the * *φανόμενα*, *Appearances* in the *Æthereall Heaven*, may bee truest, and with least exception maintained: whether by *Excentricks* and *Epicycles*: or onely by *Concentricks*: or the Earths motion: or the motion of the Starres in the heavens; as fish move in the sea, and birds in the aire? &c. So the best wits are inextricably puss'd also, about the *Sympathy* and *Antipathy* of things, *Alchymie*, cause of Criticall daies.

Difficulties in humane learning.

* *Peculiariter apud Astrologos τὰ φαινόμενα dicuntur, quæ apparent in cælo. Arat.*

The mysts about these and many things more, shall be dispel'd out of our minds, by a cleare sunne of a new and excellent knowledge: so that wee shal be exactly acquainted with the causes, natures, beginnings, of-springs, and ends of all creatures, and created things.

Errors and
doubts resolved
in heaven.

2. We shall clearely see and comprehend the vanity and rottenesse of all Hereticall cavils, Antichristian depths, Popish imposture, the very bottome of that most wicked and abhorred *Mysterie*: the true, full, and sweet meaning of all *God's* blessed Booke; whether *Iobs* wife bid her husband blesse or curse *God*: whether *Iephthah* sacrific'd his daughter, or onely consecrated her to virginity: whether *Naaman* was a true, or unsound convert: what is the meaning of that place, *1 Corinth. 11. 10.* And that, *1 Cor. 15. 29, &c.*

Deepe myste-
ries knowne in
heaven.

3. We shall with wonderfull ravishment of spirit, and spirituall joy, be admitted to the sight of those sacred secrets and glorious mysteries: 1. Of the holy Trinity; into which some Divines may audaciously dive, but shal never be able to explicate: 2. Of the Union of *CHRIST's* humanity to the divine nature; and of the faithfull to *CHRIST*: 3. Of the causes of *God's* eternall counsell in Election and Reprobation: 4. Of the Angels fall: 5. Of the manner of the Creation of the world; &c.

Knowledge of
one another in
heaven.

4. We shall know one another: For,
1. All comfortable knowledge shall be so farre from being abolished, that it will be enlarged, increased, and perfected:

But to know one another is a comfortable knowledge.

Therefore we shall know one another.

Our knowledge shall be perfected: For, *We shall know as we are knowne, 1 Cor. 13. 12.* Which is set out by comparison of the lesse: That our knowledge then, shall differ from that now, as the knowledge

knowledge of a *child* from that of a *perfect man*: by a *glasse*, from seeing the *thing it selfe*: that of a *plain speech*, from a *riddle*. Why then should we doubt of knowing one another? especially, sith our Saviour CHRIST setteth forth the state of the blessed by the knowledge one of another, *Mat. 17*. And as the knowledge is perfect, so the memory. In nothing must our knowledge be empair'd but better'd.

2. We shall then enjoy every good thing, and comfortable gift, which may any way increase and inlarge our joy and felicity:

But meeting there, knowing then, and conversing for ever with our old deare Christian friends, and all the glorious Inhabitants of those sacred Palaces, will mightily please and refresh us with sweetest delight.

Therefore we shall know one another.

Society is not comfortable, without familiar acquaintance: Be assured then, it shall not bee wanting in the height and perfection of all glory, blisse, and joy. Nay, our minds being abundantly and beatifically illuminated with all wisdom and knowledge, we shall be inabled to know, not only those of former holy acquaintance; but also strangers, and such as we never knew before; even all the faithfull, which ever were, are, or shall be. We shall be able to say, this was Father *Abraham*, this King *David*, this Saint *Paul*: this was *Luther*, *Calvin*, *Bradford*, &c. this my Father, this my Sonne, this my Wife, this my Pastour, this the occasioner of my conversion, &c. as may bee

*All in heaven
shall know each
other.*

*Proove that in
heaven we shall
know one ano-
ther.*

** Rectè hinc
colligitur nos
in vita æterna,
depositis om-
nibus ignoran-*

*tiz & cœcitatibus nebulis etiam nos invicem, & omnes Sanctos quos nunquam vidi-
mus agnituros. Si enim Adamus virtute imaginis divinæ concreatæ Evam de corpore
suo sumptam, cum è somno evigilasset, illic agnovit: Quomodò non etiam, secundum
eandem imaginem transmutati de gloria in gloriam, à DOMINI Spiritu, Sanctos &
beatos ejusdem corporis membra agnosceremus? Kennit. Harm. Evang. Cap. 87.*

Suntne homines in vitâ eternâ se mutuo agnituri?

*Utiq; qui pleni futuri sunt SPIRITV SANCTO & sapientiâ, sicut Adam ante
lapsum adhuc retineri integritatem imaginis DEI, Evam, quam nunquam viderat, &
undenam esset, nemine dicente, agnovit, Gen. 2. 23. Bucan. Loc 39.*

** Petrus &
qui cum ipso e-
rant, videntes
Mosen & Eli-
am in gloria, e-
os noverunt,
licet prius illos
nunquam vi-
derint. Unde
verò hoc? Non
certe ex imagi-
nibus & statu-*

*is, quibus uti Judæis non fuit concessum: nec ex notitijs naturalibus, quæ in rebus
cœlestibus penitus sunt cœcæ: sed ex sola gratia DEI, quæ incredibilem hanc sa-
pientiæ & cognitionis lucem animis Apostolorum infudit.*

*Ut ergò Samuel ex DEI inspiratione Saulem agnovit nunquam antea visum, 1 Sam.
9. 17. Et quemadmodum Iohannes in utero intra alvum B. Virginis, CHRISTVM
Dominum suum agnovit: ita SPIRITVS SANCTI radijs horum etiam mentes
fuerunt illustratæ, Kennit. loc. supra cit.*

*Petrus in monte in mortali corpore Mosem & Eliam quos nunquam viderat, revela-
tione interna cognovit, Mat. 17. 3. Bucan. loc. supra cit.*

gathered by proportion out of GODS Booke.

1. If * *Adam* before the fall had that measure of illumination, that hee knew *Eve*, and from whence she came, at the first sight: much more shall our knowledge in heaven, and highest happi- nesse be enlarged in this kind.

2. If the Apostles accompanying CHRIST in His transfiguration, and vouchsafed but a taste and glimpse (as it were) of glorification, were * able thereby to know *Moses* and *Elias*, whom they had never seene: how much more shall we, being fully illuminated, and perfectly glorified in heaven, know exactly all the blessed ones, though never acquainted with them upon earth?

3. CHRIST tels the Jewes, *Luke 13. 28.* That they

they shall see *Abraham, and Isaac, and Jacob, and all the Prophets in the kingdom of God*, and therefore know them: * And *Dives* is said to know *Abraham* and *Lazarus* in so great a distance, *Luke 16*. Whence I argue thus: if the damned know those who are saved, though they have never seen them; much more shall the glorified Saints, now plentifully endued with all knowledge, and supernaturally illightened by the *HOLY GHOST*.

* *Boni bonos in Regno, & mali malos in supplicio agnoscunt. Si enim Abraham Lazarum minime recognovisset, nequaquam ad Divitem in tormentis po-*

situm, de transacta eius contritione loqueretur, dicens, quod mala receperit in vita sua. Et si mali malos non recognoscerent, nequaquam *Dives* in tormentis positus, fratrum suorum etiam absentium meminisset. Quomodo enim presentes non posset agnoscere, qui etiam pro absentium memoria curavit exorare? Qua in re illud quoque ostenditur quod nequaquam ipse requisisti: Quia & boni malos, & mali cognoscunt bonos. Nam *Dives* ab *Abraham* cognoscitur, est diviti cognitus, quem mitti precatur ex nomine, dicens: Mitte *Lazarum*, ut intingat extremum digiti sui in aquam, & refrigeret linguam meam. In qua videlicet cognitione utriusque partis cumulus retributionis excrescit: ut & boni amplius gaudeant, qui secum eos letari conspiciunt quos amaverunt; & mali dum cum eis torquentur, quos in hoc mundo, despecto *Deo*, dilexerunt, eos non solum sua, sed etiam eorum poena consumar, *Greg. Dial. Lib. 4 Cap. 33*.

Many of the ancient Fathers are of the same mind: (Whose authority I never urge for necessity of prooffe; *God's* blessed Word is ever more than infinitely all-sufficient and super-abundant for any such purpose: but onely, either, 1. Sometimes in some singular Points to shew consent: or 2. In our controversies against the Antichristians, Antinomists, Neopelagians, &c. Or, 3. When some honest passage of sanctification, or seasonable opposition to the corruption of the times, is falsely charged with novelty, singularity, and too much precisenessse.)

Why testimonies of Fathers are produced,

L 2

1. There

1. There was a Widow in *Austins* time, who craved very importunately both by word and writing, some consolations from him, to support her under that incomparable crosse of her husbands losse and widow-hood; and, as it may seem, she desired to know whether she should know him in the second life. For the first, he hits upon the sweetest, mightiest, and most soveraigne comfort which could possibly be imagined. * *You can by no means* (saith he) *thinke your selfe desolate; who enjoy the presence and possession of JESUS CHRIST in the inmost closet of your heart by faith.* About the other, he answers peremptorily: * *This thy husband, by whose decease thou art called a widow, shall be most knowne unto thee.* And tels her further, *that there shall be no stranger in heaven, &c.*

* Non te desolatam putare debes, cum in interiore homine habeas presentem CHRISTVM per fidem in corde tuo. Epist. 6. ad Italianam.

* Hic autem & conjux tuus, ejus abscessu vidua diceris, tibi notissimus erit. --- Cum venerit DOMINVS, & illuminaverit abscondita tenebrarum, & manifestaverit cogitationes cordis, tunc nihil latebit proximum in proximo; nec erit, quod suis quisque aperiat, abscondat alienis, ubi nullus erit alienus. *Ibid.*

* Fit autem in electis quidam mirabilis, quia non solum eos agnoscunt, quos in hac vita noverant; sed ve-

lut viros visos ac cognitos, recognoscunt bonos quos nunquam viderunt. *Greg. loc. supra. cit.*

* Ibi à singulis omnes, ibi ab omnibus singuli

cognoscentur: Nec quemquam omnino latebit, quā patriā, quā gentē, quā stirpe quis eductus fuerit, vel quid etiam in vitā suā fecerit. *Anselm. de Similitud. Cap. 59.*

2. In * *the Elect* (saith another) *there is something more admirable; because they doe not onely acknowledge those whom they knew in this world; but also, as men seene and knowne, they know the good, whom they never saw.*

3. *There* (saith * *Anselme*) *all men shall be knowne of every severall man, and every severall man shall be knowne of all.*

Again,

Againe, * *Conceive if thou canst, how comfortable that knowledge will bee, by which, as thou of all others, so all others shall bee knowne of thee in that life.*

Yet let me tell you before I passe out of the Point; that this for the most part is the curious *Quere* of carnall people; who feeding falsly their presumptuous conceits with golden dreames, and vaine hopes of many future imaginary felicities in the world to come, whereas in the meane time they have no care at all, use no meanes, take no paines to enter into the holy path, which leades unto that blessed place. It is even as if one should busie himselfe much, and boast what he will do in New England when hee comes thither; and yet (poore man) he hath neither ship nor money, nor meanes, nor knowledge of the way, nor provision before-hand for his comfortable planting there.

To coole and confront such lazie, idle, and vaine curiosities; take notice, that wee shall not know our old acquaintance by former stature, feature, favour: so vast a distance and difference will there be betweene a mortall and glorified body: neither in a worldly manner. In which respect saith Paul, 2 Cor. 5. 16. *Henceforth know we no man after the flesh: yea though wee have knowne CHRIST after the flesh, yet now henceforth know we Him no more.* Our mutuall knowledge one of another in heaven shall not be in outward and worldly respects, but divine and spirituall, as wee know them in CHRIST, by the illumination of the Spirit.

* Perpendo, in vales, quoniam grata sit sapientia ista, quia tu fuisse ab omnibus, sic omnes ante cognoscuntur in vita illa, *ibid.* Cap. 61.

A folly to enquire after the glory of heaven, and not to walk in the way that leadeth thither.

What kind of knowledge there is in heaven of one another.

*We shall know
the Angels in
heaven.*

* Sapiencia
quam omnes
in hac vitâ non
utiliter amant,
tanta in futurâ

vitâ bonis erit, ut eorum quæ scire voluerint, nihil sit quod ignorent. Bonus enim perfectus quæ DEUS est sapienciâ replebitur, eamq; facie ad faciem intuebitur, quam dum ita perspexerit, creaturæ totius naturam videbit, quæ in DEO melius quam in seipsa constitit. Tunc etenim iusti cuncta scient quæ DEUS fecit scienda, tam ea quæ præterita, quam ea quæ postmodum sunt futura. *Anselm. de similitud. Cap. 54.*

Cum electi antiquos patres in illa æterna hæreditate viderint, eis incogniti per visionem non erunt, quos in opere semper noverunt. Quia enim illic omnes communi claritate DEIUM conspicunt; quid est, quod ibi nesciant, ubi scientem omnia sciunt. *Greg. Dialog. Lib. 4. Cap. 33.*

Neq; sola visio DEIUS sanctis hominibus in cælo promittitur, sed etiam omnium rerum, quas fecit DEUS. Hic quidem in terris cernimus per sensum videndi, solem, & lunam, & stellas, & terras, & maria, & flumina, & animalia, & arbores, & metalla. Sed mens nostra nihil omnino cernit, i. e. nullam substantiam creatam perfecte novit, non differentias essentielles, non proprietates, non vires, ac ne animam quidem suam homo videt, sed more cæcorum palpando effecta, & discurrendo per rationem aliquid cognitionis acquirit. Quale ergo gaudium erit, cum intelligentia nostra revelata facie manifestè videbit naturas omnium rerum, differentias, proprietates, vires? Et cum quanta exultatione obstupescet, cum videbit exercitum Angelorum innumeraibilem, quorum nullus cum alio in specie convenit, & differentias omnium & singulorum perspicue intuebitur? *De etern. Felicit. Lib. 3. Cap. 9.*

When we shall know GOD in heaven, we shall in Him know the manner of the work of Creation, the mysteries of the work of our Redemption: yea, so much knowledge as a creature can possibly conceive and comprehend of the Creator and His works. P.P.

*How GOD shall
be known in
heaven.*

6. We shall be beatifically illightened with a cleare and glorious sight of GOD Himself: which Divines call *Beatificall Vision*.

About which the Schoolemen audaciously discoursing, fall upon differing conceipts.

1. Some say, GOD shall then be knowne by a *Species* representing the divine Essence: and by a
Light

Light of glory elevating the understanding by a supernatuall strength.

2. Others, That the divine Essence shall be represented to the glorified understanding, not by any *Species*, but immediately by it Selfe: yet they also require *light of glory* to elevate and fortifie the understanding by reason of its weakenesse, and infinite disproportion and distance from the incomprehensible Deity.

3. Others hold, that to the cleare vision of *God*, there is not required a *Species* representing the divine Essence, as the first sort suppose; nor any created light elevating the understanding, as the second sort think: but onely a change of the naturall order of knowing. It is sufficient (say they) that the divine Essence be immediately represented to a created understanding. Which, though it cannot be done according to the order of nature, as experience tells us: (For, we so conceive things; first having passed the sense and imagination.) Yet it may be done according to the order of divine grace, &c.

But it is sufficient for a sober man to know, that in heaven we shall see *Him face to face*.

See Durand.
Lib 4. Dist. 49.
q. 2.

L 4 FUNE

FUNERALL NOTES

Upon my Patron, Sir AUGUSTINE

NICOLLS Knight, Judge of
the Common Pleas.

*Mourning for
the dead to bee
moderate.*

And here by your good leaves, I will bee bold to make benefit of the instant occasion, because it is very seasonably coincident with the Point; And presse from that the practice of this last mortifying motive. These artificiall formes of sadnesse, and complementall representations of sorrow in blacks and mourning weeds, are nothing for my purpose: neither do I desire to stirre up or renew in any man thoughts of heavinesse, or griefe of heart, which hee might conceive and nourish by reason of some particuler interest in the bounty, love, person, and worthy parts of the departed: many times men are too forward and overflowing in those tender offices, and last demonstrations of naturall affection. And therefore my counsell in such cases is; that wee should shew our selves Christians: and by the sacred rules of Religion ever prevent that unseasonablenesse and excesse, which many times with a fruitlesse torture doth tyrannize over the hopelesse hearts of meere naturall men.

*Publike losse
to be laid to
heart.*

The Point that I would principally presse, and perswade unto, is a Christian and compassionate taking to heart, the publike losse, that every one of us may upon that occasion bee truly humbled in
himselfe,

himselfe, and bettered in his own soule. And I tell you true, especially in these times, this losse is great

He was a reverend and learned Judge, a Prince, and a great Man in Israel: nay a God upon earth, for so are Judges stiled by the Spirit of God, Psal. 82.6. Though he be departed this life like a man, and fallen as one of the Princes.

But these are nothing; they are but bare titles in respect of any true worth.

He was really remarkable, and renowned for very speciall judiciary endowments, and sufficien-
cies; and those aided and attended with many worthy additions of morality, and subordinate abilities. As first,

1. Such calmnesse in his affections, and moderation of his passions (as I never saw) even in his ordinary carriage. He might have been a mirrour (me thinks) in this point even amongst the exactest Moralists. And they say, that appeared most eminently in his publike passages and executions of justice. And how needfull a virtue this is to a Judiciall Place, those may best conceive, who either feele, or but consider what a cruell and intolerable thing it is for an ingenuous man to stand before a Judge, who is prejudicately and passionately transported with anger, malice, or hatred against the party to be sentenced.

2. Patience to heare the basest, both parties, all they could say. And unwillingnesse to lend his eare to the one, without the others presence.

3. A great and happy memory.

4. Singular sagacity in searching and diving in-

Justice Nicolls place.

All I say, is either from my owne certaine knowledge; or concurrent testimony above exception. I would not speak a word, which I thinke not in my conscience to be true, to be heire of his possessions. It may bee affection may make mee deliver things something passionately, and more unto the life. Meditation in passion.

Patience in bearing causes.

Happy memory. Sagacity.

to

to the secretest and utmost circumstances (so far as was possible) of the causes that came before him, that he might give the more righteous judgement.

*Pitifulnesse in
the cause of
bloud*

5. A marvellous tenderneſſe, and pitifull exactneſſe in his inquisitions after bloud. Holding, on the one ſide, the life of a man very precious: and yet, on the other ſide, perſwaded of the truth and terrour of that place, *Numb. 35. 33. For bloud, that defileth the land, and the land cannot be cleaſed of the bloud that is ſhed therein, but by the bloud of him that ſhed it.* But yet all theſe, whatſoever you apprehend, in my conceipt had not beene much worth, though good in their owne nature; neither (to tell you true) ſhould I have ſo much as nam'd them, had they not beene aided (as it were) and managed with three other moſt noble and neceſſary vertues, eſpecially in theſe times, which actuated them (as it were) and gave them their life and luſtre.

Love of integrity.

1. A love to integrity, the right and truth in all his judiciall courſes, which (for any thing I know, or could ever heare) no man living upon juſt ground can or will contradict.

*Detestation of
bribery.*

2. With a conſtant and reſolute heart-riſing againſt bribery and corruption; the curſed bane of all goodneſſe, honeſty, and good conſcience, whereſoe'er it comes. And to this, that high place he worthily held about the Prince, can give royall atteſtation: where hee qualified fees to his owne loſſe; and proteſted his reſolution, and all poſſible oppoſition to all offers for offices, with this reaſon: hee would have them come in cleare-
han-

handed, that they might deale honestly in their places. And his owne followers, to whom hee gave a charge at his first entrance to a judiciall place, that they should not meddle, nor make any motions to him, that he might be secur'd from all appearance of corruption. And, as I am credibly inform'd, his ordinary reading of great letters, and rejection of gratuities after judgement given.

3. With a noble and unshaken resolution, and mighty opposition of Popery: and that without respect or feare of any greatnesse, as wee have evident demonstration. Now of this wee need no further testimony (though there be very pregnant and plentifull besides) than the present triumph of the Papists; and barbarous insultations of that bloody and murderous generation. And especially in yonder Countrey of Lancashire, and those Northerne Parts; where hee shooke the pillars of Popery more valiantly and successfully, than any these many yeares. Officers in those Parts observ'd, that in his two or three yeares, hee convicted, confin'd, and conform'd moe Papists than were in twenty yeares before. And that last charge he gave at *Lancaster* in his last Circuit but one, (for I meddle not with the last of all) for law-learning, earnestnesse and excellency against Popery, prophanenesse, non-residency, and other corruptions of the times, and for the extraordinary heartning and encouraging all good men and godly Ministers was such, that I am perswaded, it will be remembered with dearenesse and love, while any honest man that heard it or heard of it,

is

Opposition against Popery and other corruptions.

Encouraging godly Ministers.

is alive in those Parts. To go no further then: and this I now say, I speake of him as he was growne in his latter time; and out of hope he would have continued; and I speake it also in compassion of mine owne countrey; which I know by too good experience how pitifully it lies bleeding under the insolency of Papists, and multitude of Priests: and then I say, the redemption of the life of such a Judge, in such times as we live, for the good of such a country, if we go no further, if that had consisted with G o d s pleasure, had bene worth a Kings ranfome.

*Humiliation for
his losse.*

I lay these things thus together upon purpose to aggravate the losse, that a compassionate consideration of the greatnesse thereof in those respects I have told you, may be as powerfull in begetting a godly and profitable sorrow and taking it to heart in all truly religious and loyall hearts: as I know rejoycing in his fall will create in the insolent spirits of the enemies to G o d and the King, (I meane the Papists) barbarous insultations and triumph. I am perswaded, if we get as much humiliation out of the sense of a true losse, as the Papists hardning and obduration by apprehension of their imaginary gaine, we shall make a good use of his death. I am a little more earnest, because I perceiveth the Papists begin already to caluminate and slander.

*Losse of excellent men a
pre-
sage of some
judgement.*

Here is yet another Point of profitable consideration from the present occasion. When any worthy man in a State, especially who takes a faithfull discharge of his place, and the publike good to heart,

heart, is cut off by the hand of G O D ; it is in a Christian jealousie, and out of spirituall wisdom to be holden as a presage of some more fearefull generall judgement to succeed. I have my ground, *Isa. 3. 1, 2, 3, &c.* And therefore my counsell is, and in the present case for one, when any good Patriot which in some high place like a strong Pillar opposes the corruptions and Popery of the times: or any faithfull Pastour, which by his prayers (like a *Moses*) stands in the gap against the indignation of G O D , is taken away ; that we take it to heart, as a *Memento*, to make our selves ready against an evill day. And to tell you my mind, I am much afraid some heavy thing is preparing for us, our sinnes are growne to such a height. I am no Prophet, nor the sonne of a Prophet ; yet out of a comparative contemplation of G O D s proceeding with his owne people in all former ages, I cannot but concur with the judgement of a great Doctor delivered in an high place: The sinnes of this Land are come to that elevation, that there is scarce left any roome for the mercy of G O D to helpe us. They are even full ripe for His revenging Hand. To his foure reasons I add two more: his are taken, 1. From the greatnesse and crying of the sinnes, which are very horrible; Atheisme, whoredome, Sodomy, bloud-shed, oppression, sayes he; I add pride, drunkennesse, usury, &c. 2. From the generality of them. All sorts are wrapt in them. 3. From their impudency; with brazen browes, and whorish foreheads they out-face the Sun. 4. From their impatency

*White, pag. 80,
at Spittle.
The sinnes of
this land.*

*Worthies taken
away*

*The young Lord
Harrington.*

Judge Nicolls.

*Faults not to be
smothered.*

patience of admonition and reformation: they grow so upon us, that all the Pulpits in ENGLAND cannot beat them downe. Add a 5^t. from 2 *Chron.* 36.16. And a 6^t. from *Isa.* 3. 1, 2, 3. & seq. I meane the dropping away of many worthy men; and few take it to heart, or consider that they are taken away from the evill to come. We have lost many a godly man within this few yeares. The Princes Court was not many yeares since disrob'd and bereft of one of the noblest men that ever trod upon English mould, besides other noble ornaments, his eminency of grace made him so. For, Christian Nobility is best and truest, where God Himselfe is top of the kin, and Religion the root; in regard whereof all the rest (I meane that of riches, birth, learning, or morality) are but shadowes and shapes of noblenesse. And the other yeare, a very worthy Doctor, and triumphant Champion against the Giants of *Rome*. Against whom they have since sent out an illiterate libell, cal'd, White dy'd Black; fit for the foule and black mouthes of such railing *Rabshakkhs*. And now of late, to say no more, of a Chancellour of rare and remarkable integrity in his Place. I have not yet done, and yet the time is done: onely a word or two therefore, and so I'll make an end.

And yet let no man think, that I am come hither;

1. Either to smoothe and mollifie any faults or frailties; any fals or infirmities; any personall sinnes or imperfections that might be in this great Man. I dare not go about to cover them; that's

not

not my office, I leave that to the precious bloud of the Son of G o d, and tender-hearted mercies of our gracious Father. I would rather in this point advise great men to walke warily. For, their greatnesse makes their sins greater, and their mightinesse will make them mightily tormented, except they stand constantly on G o d s side. Height of Place ever adds two wings unto sin: Example and Scandall; whereby it soares higher, and flies much further. If the Sun be eclips'd and obscur'd; a thousand eyes gaze upon it: a lesser Starre may be darkned, and no man take notice.

2. Or to fasten upon him any false praises in a flattering funerall Panegyrick. I dare not dawbe for a world of gold. Himselfe abhor'd that; And not long before his last sicknesse complain'd much against flattery, as a grievous iniquity of the times.

*False praises
not to be fast-
ned on any.*

3. Or to make a solemne and formall narration of all his noble commendable parts. When I undertooke this businesse first, I studied onely, and bethought my selfe, how I might speake most profitably, and make the best use of the present occasion to my living Auditors. And had I not found pregnant matter for that purpose, I had not beene here this day. And therefore for conclusion, and as the last and best service I can now doe unto him, to whom I owed as much as any man alive: I will labour from the occasion to worke some heavenly good (if G o d so please) upon the hearts, presented here this day as a selected and choice number of his worthiest and dearest friends. And to this end give me leave to single out, and propose
for

*Funerall Ser-
mons are for
the living.*

for imitation, some worthy and noble parts of his, and only those which I conceive may be most seasonable and sutable to the exigency of my Auditory. And I must also crave the aid of your loves unto him, & those softned thoughts of mortality which are wont to attend these times; that I may convey and commend them to your liking and practice with more successe and stronger impression.

And the first I shall commend unto you, is,

*Integrity in
disposing Eccle-
siasticall li-
vings.*

i. His singular integrity and honourable purpose in disposing those Ecclesiasticall Livings he had in his power. And in this Point I my selfe can say more than any, who tasted deepliest of his worthy dealing this way. When I never sought after, as it is famously knowne, nor thought upon any such thing, he sent for me, and bestowed that which I presently enjoy most freely. Which, though every Patron ought proportionably to doe, yet the horrible corruptions abroad in the world in such cases, doe (as it were) by a kind of Antiperistasis make a duty a transcendent vertue. And this was not all. Though incroachments upon the Church be like the breaches of the sea; a thousand to one never returne: yet did he restore to a farthing all that which had a long time beene detain'd from the Church; and parted with it most freely; though hee had as much wit and power as any other to have continued it so, if he had pleas'd. And I said Ecclesiasticall Livings, though I instance but in one; because I partly knew his purpose for the rest. For, he gave me himselfe this message to as worthy and reverend a

*Restitution to
the Church.*

man,

man, as I know unprefer'd in this Land; that if he would come unto him, he would give him the first that fell; and for no other reason in the world, but because he heard he was a reverend and worthy man. Now lay these things to the practice of the times, wherein there is such sinfull and *Simoniacall practices.* Simoniacall packing together, compacting, secret covenanting with the party or friends for present money, or after gratifications: some part of the tithes, or his owne must be reserv'd to the Patron, or he must be the Farmer at his owne price; or pin a wife upon the sleeve of the Parson, as they contemptuously speake, (a base also and unworthy respect) or the like such wretched combinations to helpe one another rowards Hell: my disacquaintance must excuse my ignorance in the rearmes: and then tell me if this was not a noble part in him worthy the imitation of the best. J am perswaded in this Point, he might be a patterne not onely to all here present whom it might concerne, (though J look upon the faces of some who have dealt also very nobly this way) but to all the Patrons in ENGLAND. Be pleas'd then you that lov'd him to tread in his steps herein; and the rather because your unconscionablenesse in so high and important a point for the glory of GOD, and the good of the Church, may not only bring upon your owne heads, your houses and posterity, the curse of GOD in the meane time: but also a company of poore soules cast away by reason of your corruption, against you at that last and great day: who will then cry out upon you before the
M face

*The mischief
of ill Patrons.*

face of G. o d, Angels and men; that you were the men who for a little bloudy gaine put upon them an ignorant, idle dissolute, non-resident, or some way unfaithfull Minister; (For, it is too common, that those who enter corruptly, deale unconscionably in their places) whereby they must now perish everlastingly; whereas if you had been honest and uncorrupt, there had been hope they might have liv'd in the endlesse joyes of Heaven. And what a vexing cry in the eares of all sacrilegious Church-robbers will that be of a damned wretch in hell; when he shall complaine everlastingly, that his soule had been sav'd, if such a man had not been Symoniacall.

*Forbearing to
travaile on the
LORDS day.*

2. His forbearing travell upon the Sabbath in his Circuit. Whereby he wan a great deale of honour to his name over all this Kingdome; prevailed in the same with others of his owne reverend ranke; and by his example (as hath beene observ'd) wan much encouragement, increase and regard to Religion in those Countries thorow which he past. I would I might so much prevaile with you, as that upon this occasion you would be content to take neerer to heart a more holy and heavenly spending of the LORDS Day. Not onely in forbearing sin, the workes of your calling, idlenesse, vaine sports; this is but onely flying evill, and privative good; but also to ply with conscience and reverence all G o d s holy Ordinances; prayer, reading, singing of Psalmes publickly and privately; the Word preached specially, conference, meditation, and the like: and to feed
and

*Conscience in
sanctifying the
LORDS day.*

and satisfie your prepared and hungry soules with all that sweetnesse, comfort, and spirituall strength; which they are wont to conveigh into humble hearts upon G o d s holy Day; this also is doing of good and positive pietie. For, a thousand to one, a constant keeper of the Sabbath is sound-hearted towards G o d: and as great odds, a common Sabbath-breaker (howsoever he may deceive his owne heart) is in truth and triall a stranger to the power of grace, and life of godliness.

3. His patient yeelding, and submission to private admonition. A vertue, ordinarily as farre our with great men, as flattery is familiar. Yet in him so as I tell you. Something there was, to which his private affection was very much endear'd; and his reputation thereabout in the respect of the world was also entangled in some more publike engagement. And yet when I in zeale and love to his soule and salvation, prest upon him in private as a Minister of G o d, and in the humblest manner I could, tendering my reasons against his resolution; after he had well thought upon't, it never went further, all was dasht for ever. Yet let me tell you, he had formerly given me encouragement hereunto; intreating me once in private, to deale plainly with him. And now I am griev'd at heart, I did not more in this kind. Now I would to G o d, you would imitate him in this also; especially you that are great ones. Alas! You'll give the Physitian leave to tell you the diseases of your body; the Lawyer to shew you any flaw

*Submission to
private admonition.*

that is in your state: your Horse-keeper to tell you the furrts of your horse: nay, your Huntsman the furrances of your dogs: and shall onely the Minister of G o d not tell you your soules are bleeding to everlasting death? Now G o d forbid.

*Industry in
ones particular
place.*

4. His taking his high place to heart. I meane his extraordinary industry and indefatigablenesse in his judiciary imployments. His painefulnesse this way was wonderfull even after his last sicknesse had seiz'd upon him. If I should report unto you the particulars from eye witnesses, you would marvell. And I rather name and commend this unto you, because the contrary is cause of great misery in a Common-wealth. Oh it is lamentable, when men mount into high roomes onely in a bravery, and vanity, and desire to be ador'd above others; or follow the execution of their places, and administration of justice, only as a Trade, with an unquenchable and unconscionable thirst of gaine; which justifies the common resemblance of the Courts of Justice to the Bush; whereunto, while the sheep flies for defence in weather, he is sure to lose part of his fleece: when cunning heads hunt after greatnesse and promotion, purposely to execute the lusts of their owne hearts, and attaine their owne ends. Oh! this is the curse and cut-throat of worthy States; the bane and breake-neck of all honest government. Formalities of justice without a real care and conscience to search the truth, and deale uprightly, do but serve to smother innocency and right: and
that

*The mischief
of using high
places for gaine*

that which was necessarily ordain'd for the common good, is through shamefull abuse made the cause of common misery. I would all the Magistrates in the Countrey were my hearers in this Point; I would hence intreat them with all earnestnesse and contention of Spirit, as they love either **G O D** or their Countrey; that they would with all noblenesse of a free spirit, and clearenesse of a good conscience, take their Places of Justice to heart; be active, conscionable, resolute; not onely formall and cyphers; hunters after praise and plaufiblenesse; that they would abominate even all appearance of bribery and partiality to the pit of hell: that they would not be angry with us when we presse and perswade them to round courses against the Papists, and dejection of Ale-houses; upon which point His royall Majesty, and the worthy Judges so much bear; and when all's said, are the sinkes and sources of all villany, &c. otherwise, howsoever they may please themselves with the common applause: it were better the Common-wealth had never knowne them.

5. His resolutenesse against rising by corruption and bribery. Whereupon (as I have heard) when he was first presented to that place of honour about the Prince, it pleased our gracious Sovereigne to stile him the Judge which would give no money. A blessed thing it were, were this heart in all. Then should we not have vines, olive trees, and figge trees wither away in obscurity, and brambles brave it abroad in the world. We

*Advancement
without bribery*

should not have servants by insinuation and bribery clime on Horse-back, when Princes like servants walke upon the ground. And this worthy Part in Him, was a very convenient Companion, and necessary Consequent as that was of the former. For He never beleewe, that a man which purposes from his Heart to be faithfull in a publicke Charge, will ever be very forward in an ambitious pursuit of it. The illumination of Nature taught the heathens so, and therefore they condemne it by a law *de ambitu*, Hunting after one hie roome even morally is most unworthy a Man of honour and worth, and Hee cannot better expresse His insufficiency, and weaknesse of Spirit, who is transported with an impotent and impatient Humour this way. But now if to this ambitious basenesse there bee an addition of bribery, it makes the matter a great deale more vile, and dishonourable. Of this hatefull Merchandizing, besides other infamies and iniquities, which mingle with it, it is commonly said, That He which liveth in grosse, selleth by retaile. And therefore if a Man would continue truly Noble and Worthy, comfortable in His conscience, and faithfull in His Place, if He be advanc't, let him either rise fairely, or else thanke God, and be content with His present station.

*Affablenesse
mixt with gra-
vity.*

6. An easinesse of accessse, affablenesse of carriage: A faire, loving, kind deportment towards all. I never saw a man of such worth and greatnesse looke more mildly upon a meane Man in my life. And yet with so grave a presence, that neither the authority of his Person, nor due attributions

to His Place receiv'd any disparagement or diminution. I omit not even this, because even in this also He might have beene a notable Precedent to take downe the haughty imperious carriage of many abroad in the world of farre more inferiour Worth and Ignoble birth. For amongst all the degenerations of our gentility; (I speake not of all, we have many truly so called and worthy Gentlemen) from that true Noblenesse and Ancient Worth, which dwelt formerly in the Gentle breasts of English Nobles, this is not the least: That they thinke to beare downe all before them with an artificiall affected impetuoussnesse, as it were of Countenance; a disdainfull neglect and contemptuousnes in their Carriage, with a kind of outbraving and brow-beating of their Bretheren, As though brave Apparell and a big looke were demonstrations of a Noble Spirit, whereas very often they only guild over a worthlesse, weake and graceles Inside. As amongst Professors of Religion, Hee's the best Christian, which is most humble: so in the Schoole of Morality hee hath beene holden the truest Gentleman, which is most courteous.

See Basil 406.
ad finem.

7. His happinesse in having Religious Followers. Follow Him also in this. Hee tasted the fruit of it in his last extremities. For being cast by Gods Providence upon that Place in the Country where He had not such meanes, and opportunities for those last comfortable Spirituall Assistances, which a dying man would desire: They were both able, and did pray with Him to the Occasion, and present necessities, wherewith he seemed to be

Religious Attendants.

much affected, and spoke seasonably unto Him out of the Booke of G o d. Whereupon J must tell you; (Let as many prophane scornfull Spirits gybe or gnash the Teeth at it, as will) Those Followers of His whosoever they were, call them Puritanes, or what you will; Howsoever they might misse in some complementall circumstances, by reason of those amazements and griefe which sate fresh upon their Hearts for the losse of their so Noble a Lord, yet they did Him in those last Agonies more true service and Honour then all the swaggering Good-fellow Serving men will doe their Masters unto the worlds end: Let them follow you, as long as you will.

*Love of power-
full preaching.*

8. A right conceit and commendation of profitable and conscionable Sermons. He hath beene often heard of late times reply thus or in this sence to contradictions: J cannot tell, saies He, what you call Puritanicall Sermons; they come neereest to my Conscience, and doe Mee the most good. This of all the rest, I had purpos'd to have prest most upon you. If you were but thus affected, to say the least; you would begin to looke towards Heaven. But J have already trespass too much upon your Patience. And therefore I conclude this Point with that of *Paul, Phil. 4. 8. Finally, Brethren, &c.*

A SER-



A
SERMON
PREACHED AT
LENT ASSISES, *Anno*
Domini, MDCXXX.

At *Northampton*, before **SIR**
RICHARD HUTTON AND
SIR GEORGE CROOKE,
His Majesties Iustices of Assise, &c.

TEXT. **1 COR. CHAP. I. VER. 26.**

*For Brethren, you see your calling, how not many
 wise men after the flesh, not many mighty, not many
 noble are called.*



HE blessed Apostle Saint *The coherence.*
Paul perceiving, that his prea-
 ching, and plantation of the
 Gospell of **CHRIST** recei-
 ved strong and mighty oppo-
 sition in the City of *Corinth*, a *Corinth descri-*
 famous Mart Towne, seated *bed.*
 betweene two Seas, the *Aegean* and *Ionian*, and so fit
 for

for commerce with other Nations, full of wealth, knowledge, glory and the rest of earthly excellencies, labours in this Chapter to abase, and dishonour the pride, and vanity of all humane greatness, and to advance the neglected Mystery of his Heavenly Doctrine, and the glorious power of downe-right preaching, which the great men amongst them esteemed foolishnesse, yet indeed such as by which the LORD of Heaven and Earth saveth those that beleve. And hee so farre acquaints them with the counsell of GOD in the point: that he gives them to understand that upon the matter, whereas *the noble, the mighty, and wise after the flesh*, with all the bravery and selfe-confidence vanish and perish: Meaner men of lower ranke, and more contemptible are converted. In the words I read unto you hee appeales to their owne experience in the point, and bids them looke about, and view well, the worke of the Ministry amongst them; survey, and search throughly that goodly flourishing body of the Church, which he had there created, and collected by his eightene months presence, and paines: and they shall finde, that not many *wise after the flesh, nor mighty, nor noble*, gave their names unto CHRIST, or became professors of the Gospell. But the foolish, and weake things of the world carry all away in matter of salvation, and entertainment of CHRIST. He renders two Reasons in the Verses following: 1. That the wise men of the world may be confounded: 2, And that GOD himselfe blessed for ever may have all the glory

The

The words then being plaine: *Not many wise men after the flesh, not many mighty, not many noble are called*, I build directly, and naturally this point upon them: *Few great men goe to Heaven*: Or thus, *Great men are seldome good*. I here understand greatnesse according to the world: In respect 1. Of excellent learning. 2. Worldly wealth and height of place. Both make mighty, nay many times gold is the more powerfull commander. 3. Worldly honour and nobility. 4. Worldly wisedome.

Doctrine.

Great men seldome good.

Worldly greatnesse.

Greatnesse in any of these kinds is rarely accompanied with goodnesse, few such great men as these are called, converted or ever come to heaven. I say *Few*: for I find Divines, both Ancient, and Moderne upon this Text, to make *Not many*, and *Few* equivalent: ^a *Primasius*, and *Anselme*, *Calvin*, and *Piscator*.

^a In Loc.

Sicut non omnes sapientes damnantur: ita nec omnes, qui è vulgo

sunt, salvantur. Sed qui agnitione suæ indignitatis humiliantur, reverenter se subiciunt verbo, & Christum in Evangelio amplectuntur: Hi salvantur, siue sint ex primoribus, siue ex vulgi face. Sed illud fieri in pluribus ex vulgo, in paucioribus verò ex sapientibus, Christus affirmat.

For prooffe of the point:

First by Scripture: Looke upon such places as these.

1. *Matth. 11. 25, 26. At that time JESVS answered, and said, I thanke thee O Father, LORD of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto Babes. Even so, Father, for so it seemed good in thy sight. CHRIST* who knew full well the bosome of his Father, casting his eye seriously upon the condition of his followers, and fruit of his Ministry:

Mat 11. 25, 26. expounded.

Ministry: and seeing the Scribes, Pharisees, and great ones of the world, not onely not entertaine and countenance, but out of their proud and prophane malice disdaine, and contemne the glorious Gospell, and divine Messages he brought from Heaven; and a company of poore fishermen, and some few other neglected underlings with an holy violence lay hold upon his Kingdome: He brake out into this thankfull acknowledgement and admiration. *I thanke thee, O Father, LORD of Heaven and earth, because thou hast hid these things from the wise and prudent, and revealed them to babes:* And then ascends to the well-head, and first moover of all his Dealings with, and differences amongst the Sons of men; the sacred and unsearchable depth of this *iusdicia Beneplacitum*, the good pleasure of his will: *Even so Father, for so it seemed good in thy sight.* In an humble adoration of the inscrutable, and immutable courses whereof we must finally and fully rest with infinite satisfaction, silenced from any further search, and carnall curiosities, by that awfull checke, and countermaund of Paul: *Nay but O Man, who art thou that repliest against GOD?* Flesh and bloud hath in all ages grumbled and repin'd, kickt and cavil'd about this point; but ever at length by measuring this deepest Myserie by the line of humane reason, and labouring to fathome this bottomelesse sea by the pride of their owne wits, they have become wretched opposers of the grace of GOD. We behold the Sun, and enjoy the light, as long as we look towards it but tenderly, and circumspectly: Wee warme our selves

Rom. 9. 20.

selves safely, while we stand neere the fire. But if we seeke to outface the one, or enter into the other, we forthwith become blinde, or bunt. It is proportionably in the present point.

Heere by the way from our Saviours words wee may extract a soveraigne Antidote against those temptations, and discontented reasonings which are wont to arise in our hearts sometimes, when we see those great ones of the world, who looke so big, and carrie their heads so high, not onely to carry all before them, to wallow, and tumble themselves with all bravery and applause in the glory, wealth, and pleasure of the world, to swimme downe the current of the times with full saile, and prosperous winde, though many times against the secret murmur, and counterblasts even of their owne Consciences. In a word, in these worst times to have what they list, and doe what they will: but also lay about them with the fist of wickednesse, and scourge of tongues, to trample if it were possible the lambes of CHRIST even into the dust, with the feete of malice and pride, by a plausible tyranny, and aide of the times iniquity to keepe them downe still, and still in disgrace: hunting them continually with cruelty and hate like a Partridge in the mountaines, as the Pharisees did CHRIST: I say when we see this, let us never be troubled and take offence: let us never be grieved or grow discontent or out of heart. But pittie them, pray for them, and possesse our owne soules in patience, and peace. And after the precedencie of our blessed Saviour,

*Grumble not at
prosperity of
Worldlings.*

*Pray for great
ones.*

*Admire Gods
love to thee.*

Saviour, goe in private, and say: *I thanke thee O Father, LORD of Heaven and earth, because thou hast revealed the Mysteries of CHRIST, and secrets of the saving way to me a poore wretch, and worme, troden under foot as an object of scorne, and contemptible out-cast, and hast hid them from the wise, and the noble, and the mighty: from the boysterous Nimrods, and proud Giants of the world. Even so Father, for so it seemed good in thy sight.* And there staying a while, ever magnifie, admire and adore with lowliest, humblest and most thankfull thoughts that dearest and dreadful Depth of GODS free and incomprehensible love which *made thee to differ.* Which is as it were the first ring of that golden chaine, *Rom. 8. 29, 30.* which reacheth from everlasting to everlasting, and gives being, life, and motion to all the meanes that make us eternally blessed. Out of the rich, and boundlesse treasury whereof, came that inestimable Jewell JESVS CHRIST blessed for ever, and by consequent, all those Heavenly happineses which crowne the glorified Saints through all eternity. *For so GOD loved the world, that he gave his onely begotten Sonne, that whosoever beleeveth in him should not perish, but have everlasting life, Joh. 3. 16.*

*Iohn 7. 47, 48.
expounded
Example of
great ones
drawes many
away
Mat. 7. 29.
Luk. 4. 32.*

2. *Iohn 7. 47, 48.* Are yee also deccived? have any of the Rulers, or Pharisees beleevved on him? Here the chiefe Priests and Pharisees boyling with much envie and indignation against CHRISTs preaching, (for he preached *with power, and not as the Scribes*) And because the people

Mat. 4. 25.

ple so flocked after him, (for there followed him great multitudes of people) had sent officers to apprehend him, and bring him before them. Who when they came to him, and heard him preach, they were so stricke and astonished with the most piercing Majestie of his Ministerie, that they had no power to lay hands or hold upon him at all. Upon their returne, these great men gathered together in counsell against him; like so many morning Wolves thirsting eagerly for his blood, calls hastily, and impatiently unto them, before their officers could say any thing: *Why have yee not brought him?* They doe not examine them about his doctrine, or inquire whether he be guilty or no: but like unjust, and tyrannicall wretches they labour to lay hold upon him, though most innocent, to stop his mouth, and make him sure. *But the Officers answered: Never man spake like this man.* Wherupon the spirit of prophane malice being yet further enraged in them, they reply: *Are ye also deceived? What? Are you turned Gospellers too? Will yee also gad with the giddy multitude after this new Master, &c?* And then being frightened lest they should fall from them, goes about to take them off with a very foolish argument, saith *Theophilact* (though the Minor would be true, and is the sinew of my prooffe) *Have any of the Rulers or of the Pharisees believed on him?* Alas! No. They are so blinded with an opinion of their devout, and deeper learning, so puffed up with the pride of their high places, so swolne with selfe-conceitednesse of their
own

*Argumento
Stulto. Theoph.*

*Pride blindeth
the minde.*

Mat. 21. 31.

The Word
lightly esteem-
ed.

owne formes and false glosses, and so possesse with prejudice against the spirituall and heavenly Doctrine of CHRIST: that the very *Publicans and Harlots* goe into the Kingdome of GOD before them: That is when they goe not.

And thus it is in all ages of the Church: There is a Lecture I will suppose, To which many of the meaner sort especially, resort for spirituall food, as to the Market for corporall. Some of which happily wrought upon by the saving influence of that Ministry, begins to blesse GOD for the benefit, and magnifie his mercy for such meanes: but some By-standers, like pestilent opposites interpose: yea but which of the great men of the Countrey come to it, when do you see any of the Nobles, Knights, or Gentlemen there? No, alas! They are afraid of hearing of their sinnes, being made Melancholicke, and to be tormented before their time: and therefore they most wretchedly neglect so great salvation, forsake their owne mercies, and judge themselves unworthy of everlasting life. Bowling-greenes, gaming-houses, horse-races, hunting-matches: Their curs, and their Kites: their cock-pits, and their covetousnesse, or something doe too often eat up and devoure that blessed fat, and marrow of time, those golden, and goodly opportunities, which GOD in great mercy affords them in the Ministry, to make their peace with him before they goe into the pit, and bee seene no more. For one houre whereof, to heare but one Sermon after the irrecoverable day of visitation is past and expired, they would

Repentance too
late.

would be content to live as precisely and mortifiedly as ever man did upon earth so long as the world lasts, but it shall not be granted. A thousand worlds will not purchase it againe. And besides, when your soules shall then furiously reflect upon their owne wilfull folly in this respect, and the woefull misery they have brought upon themselves thereby: it will sharpen infinitely the bitings of the never-dying worme, and torment more horribly than ten thousand Scorpions stings. *Remember this (I pray you) all ye that forget G O D: before that wrath be kindled in his bosome against you, which will burne unto the very bottome of Hell, and set on fire the foundations of the mountaines: before Hee gird about Him those arrowes which will drinke bloud, and that sword which will eat flesh; and come against you (as the Prophet speaks) like a beare robbed of her whelpes, and rent the very caule of your hearts, and teare you in peeces, when there is none to helpe.*

3. *Nehem. 3. 5. But their Nobles put not their neckes to the worke of the L O R D.* Others (as you may see in that place) were industriously busie in building up the wals, and repairing the holy City, for the wonted worship and service of their G O D, but the Nobles would do just nothing. And thus it hath beene in all times, and is just so in our dayes. Meane men many times contribute very liberally, and farre above their ability to the procurement and maintenance of a profitable and powerfull Ministry: but the rich, worldly-wise, and gentlemen thereabouts, will not part with a
N penny

*Nehem. 3. 5. expounded
The greatest
backward to
good things.*

Sacrilege.

penny for any such holy purpose. Such great men as these will by no meanes put their neckes, their power, and their purses to any such blessed worke of the LORD: though it be for the erecting of the Kingdome of JESVS CHRIST amongst them: for the illumination and refreshing of a darke and barren place with the light of the Gospell, and waters of life, where both their owne soules, and many more about them are starving and bleeding to eternall death for want of heavenly Food and ministeriall helpe. Nay, too many of them detaining the Churches Patrimony, will neither restore it to the proper native use and end: nor (which is very lamentable) part with a little portion of a large reuiew in that kinde towards a competency. Before you receive encouragement to go on in this course with comfort, I pray you procure us (from your partakers, if there be any such) Answers to those many learned Treatises extant upon this argument, and (for any thing I know) utterly unanswered: especially, Mr. *Bernards*, D. *Scalers*, and D. *Fields*. I know well some excellent spirits of late meere out of the gracious freeness of their truly noble dispositions, to their great honour, and adorning profession, have given back to the Church for ever (I meane nothing about buying in Impropriations, one of the most glorious workes in that kinde (for any thing I know) that ever was undertaken in this Kingdome) diuerse Church-livings, some an hundred pound *per annum*, some six or seven score, some threescore, some more; so many as amount to the value

value of above seven hundred pounds yearly. But I must tell you also, they are onely such as you mis-call Puritan-gentlemen (for I neither heare nor know of any other that stirs this way) and how few such are to be found in a Countrey, every eyespiritually illightened may clearely see, and heartily bewaile. For, I meane none but such as are (in true search and censure) Gods best servants, and the Kings best subjects.

I come in a second place to make the Point appeare yet further by reasons. And first, such as are peculiar to the severall sorts of greatnesse: all which (once for all) I understand such *secundum mundum, secundum hominem, secundum carnem*, according to the world, according to man, according to the flesh.

And first for excellency of learning understood still after the flesh, implied also by the Apostle in this place: as appeares by the former words: *Where is the Scribe? Where is the Disputer of this world?* Where are the learned Rabbins of the Jewes? Where are the profound Philosophers of the Gentiles? Let us take notice that learning of it selfe is a very lovely and illustrious thing, which made *Aeneas Silvius* in his Epistle to *Sigismund Duke of Austria*, say, *If the face even of humane learning could be seene, it is fairer and more beautifull then the Morning or the Evening-starre.* But notwithstanding bent the wrong way, and spent upon private and pernicious ends, it becomes the fowlest fiend the Divell hath upon earth, and his mightiest agent to doe a world of mischief. No corruption is worse than of that which is best

Abuse of learning.

Degeneratio
optimi pessima

mis-mployed: it is of wofull consequence, proportionable to its native worth. And the longer and more prosperously it is imployed as an instrument of all, and in the service of Satan ever the more pestilently, which is for my purpose, doth it harden and enrage the heart against all means of grace, the power of godlinesse, and possibility of conversion.

*Base ends in
seeking learn-
ing.*

Secondly, men of this world for the most part in the atainment and exercise of learning and knowledge propose to themselves, and finally rest upon many bastard, base, and degenerate ends: as, pleasure of curiosity, quiet of resolution, refining and raising the spirit, ability of discourse, victory of wit, gaine of profession, ornament, and reputation, inablement for imployment and businesse.

*The true ends of
learning.*

Thus whereas variety and depth of knowledge should properly and principally serve to prepare, fit, and furnish the soule wherein it is seated: First, for a higher degree, and a greater measure of sanctification in it selfe: Secondly, to doe GOD more excellent and glorious service: Thirdly, to doe more nobly in *Ephratha*, and bee more famous in *Bethlehem*: I meane, by an edifying and charitable influence to illuminate and better all about them: The most learned men have these worldly ends, and comply exactly with the world: hunting onely after by their knowledge, and aspiring towards (as their utmost aimes) certaine second prizes: as though they laboured onely by their learning to finde (as one saies well:) *a couch whereupon to rest, a searching*
and

and a restlesse spirit: or a tarrasse for a wandring and variable mind, to walke up and downe with a faire prospect: or a tower of state, for a proud mind to raise it selfe upon: or a fort or commanding ground for strife and contention: or a shop for profit or sale: and not a rich store-house for the glory of the Creator, and the reliefe of mans estate. And so by the abuse and misapplying of it, they put their great engine, very powerfull either for excellency of good, or excesse of ill, as it takes, into the Divels hands for the enlarging and advancement of his kingdome: and turne the edge of it to the dangerous hurt of others: and so by consequent and by accident, it prooves a mighty barre to keepe CHRIST and His Kingdome out of their hearts.

Let me in a word by an instance intimate unto you the traines and temptations to which they expose themselves, the snares and curses which they incurre, who bend their abilities of learning, closing with the corruptions of the time, to raise and enrich themselves; the two maine ends of the most in these covetous and ambitious daies.

First, there is a plant in the nurceries of literature of great expectation and hope: which being watered, and warmed at the well-heads of Academicall learning, and with the fruitfull heat of Polemicall exercises and agitations in the Schooles, wherein the true worth and excellency of a Scholler consists, growes ripe and becomes remarkable; so that hee heares after him in the streets a secret murmuring: *This is the man: Dignum est monstrari & dici* His est: Now by this time he be-

Ambition a base end of learning.

gins to reflect with the eye of selfe-love, and many vaine-glorious glaunces upon his personall worth and publike applause: and then casts about what course to take. G O D s principle and path is: It is better to be good, than great; religious, than rich: And therefore He would have him imploy and improove all his naturall and acquired endowments, all the powers and possibilities of body and soule upon His glory and service that gave them, and where they are more than infinitely due. And that when the good hand of divine providence shall bring him to any place for the exercise of his gifts and ministeriall imployment, hee would there spend himselfe (like a shining and burning lampe) in the illumination and salvation of 'G O D s people: and so hereafter *shine as the brightnessse of the firmament* in the highest heavens, and *as the starres for ever and ever*. Nay, (saies the Divell) that's a sowe, strict, precise way: It is not meet, that such admired eminency of learned parts should bee confined to such obscurity, that such rare gifts and depth of knowledge should bee lost upon high shoes, and amongst a number of rude, ignorant, and incapable clownes: and therefore hee labours to raise his spirit to higher hopes: and would have him plunge presently into the current of the times, and become some body in the world. Hereupon (his heart already ravishd with the pleasing apprehension of worldly glory and humane greatnesse, represented by Satan in the most alluring formes to his ambitious imagination) hee resolves fearefully against his owne soule, to follow
the

the streame, to ply the present, and plot all meanes and waies of preferment: after which ordinarily every step towards an high roome, or to bee hastily rich, is a snare and curse unto him: and therefore at the height, hee must needs bee holden fast in the clutches of Satan. He now begins upon all occasions to disclaime all things that tend to precisenesse, and in his deportment drawes nearer to goodfellowship: he remits and interrupts his care and constancy in study, and studies how to understand the world, negotiate for advancement, and humour the times: He merily derides *Doctrine* and *Use*, as they scoffingly call it: all edifying plainenesse and *foolishnesse* of preaching: and now he digs with much adoe perhaps a whole quarter of a yeare into the rotten dung-hills of Popish Postillers, and phantasticall Friers, and from thence patches together many gayish and gaudy shreds of painted bables, and frothy conceits and tricks of wit; and at length comes out with a selfe-seeking Sermon: just like that discourse which King JAMES compares to a corne-field in harvest, pestered with red and blew flowers; which choake and eat up all the good graine. For, he well knows this is the way to ingratiate himselfe into the times and gratifie those great ones who desire farre more to have their eares tickled, than their consciences toucht; and would rather have pillowes sowed under their arme-holes by such deceiving dawbers, that they may lie more softly upon the bed of security; than the keene arrowes of righteousness and truth fastned in their sides

*Evill effects of
high advancement.*

*Selfe seeking
Sermons.*

by G O D s faithfull messengers to drive them to sincerity; and yet after this, hee must serve his time in serving the times: and through many miseries of secular martyrdom, as *Peter Blesensis* calls it, and many shipwracks of a good conscience, by basenesse, flattering, attending, depending, and undoing his soule. At last (if he die not in the pursuit, as many have done) besides all these precedent miserable meanes, by present simony, or some other vile services: hee comes into some high place, or at least becomes a negligent non-resident, or insatiable pluralist. Which wicked entrance being accompanied with G O D s curse, his heart already so hardened, his ministeriall strength and veine of learning so wasted and dried up by discontinuance, desuetude, and worldly dealings: having now attained his ends, hee drownes himselfe over head and eares either in secular businesses or sensuall pleasures to muffle up the mouth of his horribly guilty conscience: cries downe preaching, opposeth the power of godlinesse and so becomes rather a wolfe than a shepherd.

*Riches choake
the Word.*

In a second place. The rich worldling also is in a woefull case this way, as appeares by CHRISTs owne words, *Matth. 19. 23, 24.* which is further confirmed by casting our eyes upon *Luke 16. 14.* and *1 Tim. 6. 9.* *Luk, 16. 19.* *And the Pharisees which were covetous heard all these things, and derided him.* And what heard they from CHRIST? That it was impossible to serve G O D and Mammon. So that there are some passages ever in a faithfull

full and searching ministerie, which covetous worldlings deride, and will not down with by any meanes, but resolutely reject in their carnall wisdom as very foolish, unnecessary, precise, and no waies to be given way unto. Especially such as these. 1. That they must restore whatsoever they have any waies gotten, or detain wrongfully and wickedly. 2. That they must rather themselves starve, and leave their children in beggery, than put their hands to any unlawfull wayes or meanes of getting: so much as to tell a lie, &c. 3. That *godlinesse is great gaine*, and that it is incomparably better to be religious than rich, good than great. 4. That there is a life of faith which will keepe a man in sweet contentment in any estate, should hee bee never so poore. 5. That *Iob* was truly richer with CHRIST alone, than when before he was loaden with abundance of thicke clay. 6. That riches are nothing, *Proverbs 23.5. Wilt thou set thine eyes upon that which is not?* 7. That they must leave all for CHRIST. 8. That if they part with all for him, they shall bee recompenced an hundred fold in this life. 9. That if they had no recompence at all in this world, yet the reward that they shall have in the world to come, will bee a superabundant recompence.

Notwithstanding these satisfactory and uncontrollable principles, they *will be rich* in the Apostles sense; after they have gotten a golden heape, will bee more rich still: and therefore are easily tempted unto, and taken in the snare of that execrable

*Why rich men
regard not Ser-
mons.*

Usury taxed.

*Hom. Vol. 2.
Hom. 17. pag. 2.*

13. Elix cap. 8.

*Danger of high
places.*

Judg. 9.

crable and most abhorred trade of usury. In the exercise whereof they still negotiate with the Divell, and receive all their increase at the Divells hands: and therefore how is it possible they should turne on G O D s side? And that usurers trade with the Divell, and have their usurious money from him. Heare the judgement of the Church of E N G L A N D, to which ordinarily all Ministers subscribe; *Verily so many as increase themselves by usury, &c. They have their goods of the Divells gift.* Heare also the judgement of the State even of the King, the Nobility, and the whole Body of the Kingdome in Parliament; and in that Statute whence usurers take very falsly some encouragement, as though it were allow'd; which is most untrue. These are the words in the beginning of the Statute: *Forasmuch as all usury being forbidden by the Law of G O D, is a sinne, and detestable, &c.*

Thirdly, though an high place be holden in the false opinion of vaine men, the onely heaven upon earth: yet in truth, and upon triall, by accident it prooves Satans surest hold to hamper them in his strongest and most inextricable snares, untill he tumble them hence with a more desperate and headlong downefall into the pit of hell. For, as those of truest worth are ever timorous, and most retiring in such cases; so the worst men ordinarily are most ambitious and aspiring. Consider for the purpose the unambitious modesty and magnanimity of the olive-tree, fig-tree, and the vine: but the base and worthlesse bramble, a dry, empty, saplesse

saplesse kex and weed, apt and able only to scratch, teare, and vexe, must needs be up and be hoised into an high roome, and domineere over others. Men of most prostituted consciences are for the most part the most pragmaticall prowlers after undeserved preferments: and the only mento serve themselves *vijz & modis*, (as they say) into offices, honours, and places of advancement. For, they want honest wit to conceive and fore-see the waight of the charge, and conscience to discharge it faithfully. Now then, where there is a concurrence of corrupt times, a wicked wit, a wide conscience, and a vast gluttonous desire to domineere. What will not be done to attaine their ends? They will not sticke to lie, dissemble, breake their words, forswear, machiavellize, practise any policy or counterpolicy to honestie, reason, religion, to flatter, raise a faction, humour the times, supplant compeitors, gratifie the Divell, doe any thing. We may proportionably conceive the malignity of inferiour ambitions by the monstrousnesse of higher aspirations. *Now who hath not observed (saith that learned Knight in his Preface to the History of the world) what labour, practice, perill, blood-shed, and cruelty the Kings and Princes of the world have undergone, exercised, taken on them to make themselves and their issues masters of the world? --- Oh by what plots, by what forswearings, betrayings, oppressions, imprisonments, tortures, poysonings, and under what reasons of State, and politicke subtilty have these fore-named Kings, &c. By this time these men by these means are mounted (I will suppose) on horse-backe,*

backe and have left many Princes walking as servants upon the earth : And folly is set in great dignity. And what then ? Then do they begin so to swell with pride, untill they are ready to burst againe with over weening of their owne worth, selfe-opinion and selfe-estimation : and to toyle extreemely with revengfull inward indignation against all good men : whose hearts (as they conceive) and their consciences tell them (there was just cause) did rise against their growing great and rising. Being thus empoysoned at the first entrance with pride, selfe-conceitednesse, prejudice, revengefull jealousies, and other exorbitant and base distempers, they begin to consider and resolve how to behave themselves in their new purchased place. And wee must know there is too much truth in that principle of policy in *Tacitus* : *Never any came to an high roome wrongfully, and unworthily : but he exercis'd his power and authority wickedly and unjustly.* They therefore pitch presently upon such conclusions as these : Wee will pleasure our friends, though wee prey upon the publike, or pinch some peevish precise fellowes, which can well beare it : we will plague our enemies ; wee must above all, manage matters with a fit correspondency to accomplish our owne ends ; especially to enrich our selves, raise our kindred, make way to rise higher, and greaten our posterity ; we must looke big, and sometimes amaze the multitude with some acts of awfullnesse and terror, to procure and preserve respect, feare, and all attributions proper to our place : and let mee tell you

Nemo unquam imperium flagitio quæsitum bonis artibus exerceat. *Hist. lib. 1 pag. 417.*

you by the way; Hee that suspecteth his owne worth, or other mens opinion, thinking that lesse regard is had of his person, than hee beleeves is due to his place, holds it good policy to spend all the force of his authority in purchasing the name of a severe man. For, the affected sowrenesse of a waine fellow doth many times resemble the gravity of one that is wise: and the feare wherein they live which are subject to oppression, carries a shew of reverence to him that does the wrong, at least it serves to dazle the eyes of underlings, keeping them from prying into the weakenesse of such as have jurisdiction over them; &c. Beside all this, men in great place are liable and expos'd daily to more and stronger temptations, than men of lower ranks. Honour, wealth, worldly reputation, earthly favours, &c. are Satans snares to entangle and tie them faster to their fooles paradise and admired folly; and as golden fetters, to chaine them unmoveably to their noble slavery.

Secondly, great men are for the most part (and it is one of their greatest miseries) so inclosed and beleager'd with flatterers, the basest of slaves, with sycophants, false-hearted followers, selfe-seekers, &c. that very hardly (if at all) can any honest man or faithfull *Micaiah* have access, come neare them, or at any time bee heard with patience, especially either to tell them the truth, or wisely and humbly reprove them for their faults.

Thirdly, those that are verst in story shall finde many and many a time this property put upon men in high place; to bee throwne into the grave or from their greatnesse, is both one to them. For first,

Flattery dangerous.

*Great ones like to fall.
Mallent cadere
quàm loco co-
dere.*

first, they so delight in domineering, and dote upon their high roome as their dearest Idoll: And withall they know full well, that as in naturall privation there is no returne to habit, so it is very rarely scene in the privation politique, and point of preferment; that they would even rather die, than be dejected.

Lay now these two points together: and count all the snares from which poorer and private men by reason of their meaner condition are happily exempted: And no marvell though *not many mighty*, either in heapes of wealth, or height of places, be converted, or go to heaven.

*Worldly wisdom
dome dangerous*

In the fourth place: what a strong hold for the powers of hell, and mighty barre to keepe out grace, worldly wisdom is; may appeare by taking notice of the nature of it, and so of its notoriously pestilent properties. This wisdom of the flesh springing from the principles of carnall reason, and precepts of humane policy, and receiving continuall influence and instigation from that old wily serpent to go on still in his and the worlds wayes, doth with a proud disdainfullnesse and imperious contempt scorne the great mysteries of godlinesse, foolishnesse of preaching, simplicity of the Saints, and society of the brother-hood: crosseth directly and contradicts the counsell and commands of Gods Spirit, in all motions to good, and matters of salvation: accounts in good earnest holinesse hypocrisie, sanctification singularity, profession and practice of sincerity precisenesse, the great things of Gods Law as a strange thing:

thing : In all its consultations concludes even things pleasing to flesh and bloud ; and ends atlast with extremest folly and utter confusion. Witnesse *Achitophel*, who was wise enough to set his house in order, and yet wanted wit to rescue his owne life out of his owne hands: he was curious to provide for his family after his death, and had no care at all to preserve himselfe from eternall death: was not this a madnesse even to *miracle*, as Divines speake? Hee got him home to his house, put his household in order, and hanged himselfe; and is hanged up in chaines as a dreadfull spectacle to all posterity, for all worldly-wise men to take warning by to the worlds end.

Amentia usque
ad prodigium.

2 Sam. 17. 23.

The Spirit of G o d intimates unto us the pestilencie of its properties, *Iames 3. 15.* It is, First, *Earthly*. Secondly, *Sensuall*. Thirdly, *Divellish*.

Iam. 3. 15. expounded.

Divellish : for it imitateth the Divell in plotting and contriving mischief and ruine against the glory of G o d s Majesty, and Ministry of his Word. It tastes of his hellish wilnesse in close conveyances and secret insidiations, for the undermining, supplanting, and confounding of the passage of the Gospell, and plantation of grace in the hearts of men. Satan (you know) is ever fierce and furious, when he spies but the least glimpse of G o d s truth, or sparke of grace to peepe out and breake forth at any time, or in any place. When the glorious sun-shine of the Gospell did in these latter times of the world (according to the Prophecie in the *Revelations*) arise out of the darke-
some

Worldly wise;
dome is divel-
lish.

some night, and dangerous fogs of Popery, and begun graciously to inlighten many thousand soules which lay in darknesse, and under the shadow of death, with what strange and prodigious rage did the great Dragon presently ascend out of his bottomlesse pit.

*Effects of the
Dragons ascent
out of the pit.*

Since that time what furious martyring of the Saints, what horrible murthering of Kings, what bloody Massacres, what invincible *Armadoes*, what hellish powder-plots, what devouring of Martyrs, by that blood-thirsty monster the Spanish Inquisition, what hatefull imprisonings, what desperate conspiracies, what a deale of hell hath vext and rent the face of *Europe*, and shaken the pillars of this part of the world: as though all the fiends in Hell, and whole armies of those damned spirits were broke loose, to cast the Christian world into a new Chaos of darknesse, combustion and confusion. And all this hath beene the Divels doings of pure spight and malice against the light of the Gospel, & power of the Word. The Pope, Jesuites, and their wicked adherents have beene indeed the instruments and executioners of all these bloody miseries, but Satan himselfe was the principall agent. The cursed influence of all this wrath and rage was inspir'd from him, and every particular and circumstance of all these mischiefs was first plotted in hell, before they were acted upon earth.

*Fury against
the Gospel in
England.*

2. In our owne Kingdome also his spite and malice against the light of the Gospel hath beene notorious and transcendent since the Word of
truth

truth hath growne powerfull amongst us. With what strange fury and malice hath Satan bestirred himself? What a deale of deare and innocent blood did that red Dragon drinke up in *Queene Maries* time? For five yeares space the fire of persecution did flame in this land, and the sacred bodies of our glorious blessed Martyrs were sacrificed amidst the mercilesse fury thereof: Afterward what a blacke and bloody catalogue of most hatefull and prodigious conspiracies did run paralell with that golden time of *Queene ELIZABETHS* life, that (now) glorious Saint of dearest memory? But in all this hellish rage the Divell never played the Divell indeed, untill he came to the Gun-powder-plot; that was such a piece of service against the light of the Gospell, as the Sun never saw before; the sons of men never heard of, hell it selfe never hatcht. Since Satan fell from heaven, and a Church was first planted upon the earth, there was never any thing in that kinde which made the Divels Malice more famous, *Gods* mercies more glorious, that Priest of *Rome* and his bloody superstition more odious; or that cast such a shame and obloquie upon the innocency of Christian Religion. And all this was the Divels doing of pure spite and malice against the glory of the Gospell, the power of the Word, and the Saints of *God*. I say he was the arch-plotter and first moover of all these mischiefes. The Pope, and Iesuits, and their cursed confederates were indeed his instruments, executioners and agents, as wee well know, and some of the Priests themselves confesse. See *Quodl. 7. Act. 8. pag. 199.*

*The Gun-pow-
der plot.*

Rage against
ELIZABETH.

Scarce was that blessed Queene and incomparable Lady warme in her Princely Throne; but Satan sets on the Pope *Pius Quintus*, hee sends from Rome two Popish Priests, *Morton* and *Webbe* with a Bull of excommunication; whereby the subjects and people of the Kingdome were in a Popish sence discharg'd and assoil'd from their allegiance, loyalty and obedience to her Majesty. They solicit the two traiterous Earles of the North, *Northumberland* and *Westmerland*, to bee the executioners of this bloody Bull, which indeed was the fountaine and foundation of all the succeeding horrible plots and barbarous treacheries. See *Bells Anatomy of Popish tyranny*, in his *Epist. Dedic.* a little booke called *The executioner of justice in England, &c.* I pray G O D now at length turne those Popish murderous hearts from whetting any moe swords to shed the blood of the L O R D s anointed: or returne the sharpe swords from the point with a cutting edge on both sides, even up to the very hilts into their owne hearts blood. O L O R D, let the King flourish with a crowne of glory upon his head, and a Scepter of triumph in his hand, and still wash his Princely feete in the blood of his enemies.

Rage against
the power, ull
Ministry.

3. This spitefull rage & furious opposition of Satan against the power of the word, appeares also by daily experience in those towns & parishes, where by the mercies of G O D, a conscionable Ministry is planted; before, while Satan ruled and raigned amongst them, by his wicked deputies, ignorance, prophanenes, Popish superstitions, sinfull vanities, lewd

lewd sports, prophanation of the Sabbath, filthi-
nesse, drunkennesse, and such other accursed Purse-
vants for Hell: Why then all was well, all was in
quiet and in peace. O then that was a merry world,
and as good a Towne for good-fellowship, as was
in all the Countrey. And no marvell: when a strong
armed man keepeth his Pallace, the things that he
possesseth are in peace, *Luke 11. 21.* While Satan
sits in their hearts, and rules in their consciences;
hee suffers them to have their swings in their furi-
ous vanities and wicked pleasures, without any
great disturbance or contradiction. And com-
monly hee never sets prophane people together by
the eares and at odds, but when his owne King-
dome may be more strengthened, and their soules
more endanger'd by dissention, than by their par-
taking in prophanenesse, and brotherhood in ini-
quity. Let it not seeme strange then, when
townes and parishes where conscionable meanes
are wanting, live merrily and pleasantly; for,
they walke together in the knot of good-fellow-
ship, through the broad way, they follow the
course of their owne corruptions, and swing of
their corrupt affections, and swim downe the cur-
rent of the times, and are at Satans beck to do him
any desperate and notorious service at all assaies,
in all passages of prophanenesse, and offices of im-
piety and rebellion: but bring amongst such a
powerfull Ministerie, which takes a right course
for the plantation of grace, and salvation of their
soules: and then marke how spitefully and furi-
ously Satan begins to bestirre himselfe; besides

his owne malice and machinations, hee presently sets on foot and on fire too all that belong unto him in his instigation. They band and combine themselves with great rage and indignation against the power of the Word, and the faithfull messengers of G o d. They fret, and fume, picke unnecessary quarrels, raile, slander, and indeed foame out filthily their owne shame, in disgracing the truth of G o d without all truth or conscience: and if Satan spies any poore soule amongst them to bee pulled out of his clutches and kingdome of darkenesse by the preaching of the Word, he presently sets all the rest upon him as so many dogged cures, or rather furious wolves (for so our blessed Saviour makes the comparison) upon a harmelesse lambe; he whets (like sharpe razors) all the lying and lewd tongues in the towne, and tipsthem with the very fire of hell; so that they pleade for prophanenesse, prophaning of the Sabbath, and many sinfull fooleries and vanities in all places where they come. Hee makes those who have a little more wit, his close factors and under-hand-dealers: for that stands not with Satans policy, and the reputation of the worldly-wise, that themselves should bee open actors in childish vanities, and profes'd enemies to the Law of G o d: they do him sufficient service by being secret patrons and protectors of impiety, counsellors and countenancers of the works of darkenesse: hee fills the mouthes of the ignorant with slanderous complaints and cries, that there was never good world since there was so much knowledge: that there

was

*Slanders against
much preaching*

was never more preaching, but never lesse working: whereas (poore) soules they never yet knew what grace or good worke meant, or scarce good word: but their naughty tongues, and hatred to bee reformed, are true causes why both the world and places where they live, are farre worse. Those that are desperately and notoriously naught, he inforces and inrages like mad dogs; so that they impudently and openly barke at, and with their impoysoned fangs furiously snatch at their hurtlesse hand which would heale and binde up their bleeding soules: they are like dogs barking at the Moone; for, **G O D**'s Ministers are starres in the right hand of **C H R I S T**, *Revel. I. 16.* If they would doe them any deadly harme, they must plucke them thence; but let them take heed how they be bold and busie that way, least at last they take a beare by the tooth, and awake a sleeping lion.

Thus you see what a stirre the Divell keeps when hee is like to be driven from his hold by the power of the Word: and how he playes the Divell indeed, when the light of the Gospell begins to shine in a place which himselfe hath long kept in darknesse and error by those twofold fiends, ignorance and prophanesne. Perhaps at the very first rising of that glorious Sun of the Word of life unto a people that hath sat in darknesse and under the shadow of death, it breeds onely astonishment and amazement, they are for a while onely dazelled with the glory and beauty of so rare and extraordinary a light, but when after some little

*Why Satan so
stirres against
the Word.*

space they be thorowly heated, and it begin to burne up their noysome lusts, to gall their guilty consciences, to sting their carnall hearts, to vex and disquiet their covetous affections, then begins all the stirre, and Satan to play his part: the sudden infliction of a wound is not so very painefull, and while it is greene it is not so grievous, but after, when it comes to be searched in cold bloud, to have tents put into it, and corrosives applied, then it goeth to the heart: When the sword of the Spirit first strikes the carnall heart, it may perhaps beate away the blow reasonable well; but if the Chyrurgion of the soule, I meane the Minister of the Word follow his cure faithfully, and open the wound wider, as he sees need, apply spirituall corrosives to eat away the rankenesse of the flesh, and the poyson of sinne, then begins the prophane man (if the LORD give him not grace to suffer his soule to bee saved) to rage and rave with the smart of it and perhaps with malice and furie to flie into the face of his soules Physitian.

See the humour of prophane men against the power of a conscionable Ministry, *Ier. 44. 15, &c. Acts 13. 8. and Cap. 14. 2, &c. and Verse 19. and Cap. 16. 19. and Cap. 17. 5. and Ver. 32. and Cap. 19. 29. and 24. 5.*

Spite against piety in families.

This spite and malice of Satan against sincerity and grace is to be seene also in private families: if the governours of the house, the children and servants be all prophane (as it is very true of very many in most places) then they are passing well met for matter of Religion, and were there nothing amongst

amongst them to breed difference and dissention, but G o d s service, they would never fall out: for they are all content to heare no more, or more often of the affaires of Heaven; judgements for sin, the waies of G o d, and reformation of their life, than they must needs: they are all willing and forward to prophane the Sabbath, in one kinde or other; some by absenting themselves from the house of G o d, some by worldly talke all the day long, some by idlenesse, some by sinnefull sports, &c. They are well content to lie downe at night, like wilde beasts in their dens, without lifting up their hearts together unto that mercifull G o d which hath preserved and prospered them all the day: to rise up also in the morning, prayerlesse, or only with formall prayers. They all joyne in malice against the Ministry of the Word, in slanderous lies against the messengers of G o d, in base and reviling speeches against the professors of Christianity. The reason is, they are all possessed with the same spirit of prophanesse, love of pleasures, hatred to bee reformed, and carnality of heart. But if it once please the L o r d to plant grace in the heart of the Master of the family; so that hee begin to plant in his house reformation; household instruction, prayer, sanctification of the Sabbath, and other holy orders, and godly exercises; then presently begins the Divell to stir in the hearts and tongues of their prophane servants; they begin to bee furiously impatient of such precisenesse, strictnesse, and restraints (for so they wickedly and wrongfully call the pleasures of

O 4

grace

grace and way to Heaven) they can by no meanes digest such new fashions: they'l not be troubled with giving account of Sermons they heare: they'l have their recreation on the Sabbath, that they will: they'l not be mew'd up at home, when other mens servants are at their sports abroad, &c. Nay perhaps even their owne children (except the L O R D season them with the same grace) may grow stubborne and refractory, and very rebellious and disobedient to the best things: so that in a holy sense, C H R I S T S words may be there truly verified, *Mat. 10. 34, 35.* Thus was 'zealous David' troubled with the vanity of a scornefull, proud, and prophane wife, *2. Sam. 5. 20.* *Abel* with a bloody brother, *Gen. 4. 8.* *Iacob* with a profane *Esau*, *Gen. 27. 41.* *Isaac* with a mocking *Ishmael*: And many a gracious heart in families where grace beares not sway, with the lewdnesse, malice, and ungodly oppositions of those among whom they live.

*Impious parents
indure not pious
child ren.
Nor Masters.*

Or if it so fall out that the power of grace seize on the heart of a servant or sonne, so that he begin to bee sensible of the ignorance, disorders, prophanenesse, and sinfull confusions of the house where he dwels: desire to spend the Sabbath as Christians use to do: then presently begins Satan to put rage into the heart, and frownings into the face of the father or master of the family: he then takes on, tells him, that such precisenesse is not for his profit, hee'l have no such inferiour fellow to be a reformer of his family; hee'l not be controlled and contradicted in his owne house, hee'l go-
verne

verne his people in the old fashion as his father did before him, &c. so that there is no longer bidding for that new convert under such a crabbed matter, without a very great deale of patience. All this, and a thousand more mischiefs are the blacke broods and bloody effects of Satans malice against the power of the Word, and the plantation of grace.

G O D Himselfe is the **G O D** of peace, **C H R I S T** **J E S U S** the Prince of peace, and the blessed Spirit is the fountaine of peace, that passeth all understanding, the holy Word is the Gospell of peace, the faithfull Ministers are the Messengers of reconciliation and peace; the Saints of **G O D** are the children of peace: The Divell and the rebellious corruptions of prophane men are in deed and truth the true causes of all these stirs and strong oppositions, which are raised any where, at any time, any waies in the case and cause of Religion. The fault I confesse, and imputation of troublesomenesse is laid upon **G O D S** children by the lewd tongues of gracelesse men. See *Ier. 15. 10.* utterly without cause. *1 Kings 18. 17.* *Acts 24. 3,* &c. but these and the like are lies hatch'd in Hell, and managed by the malice of carnall men. And that was most true, which the blessed Prophet of **G O D** *Elijah*, and the holy Apostle Saint *Paul* answered in such cases, *1 Kings 18. 18.* *Acts 24. 13, 14.* and so proportionably may all Christians answer all prophane wretches amongst whom they live: It is you and your prophane families, your proud ignorance, hatred to be reformed, malice against the Ministry,

*Impious persons
cause all discord.*

Good Ministers
have many ene-
mies.

Rage against
pious persons.

Worldly wise-
dome is Satans
right hand.

Ministry, &c. which trouble *Israel*, are the true causes of all Dissentions and disquietnesse, and bring upon us all these plagues and judgements which any way afflict us. A godly Minister stands at staves end with all the world, and hath the most enemies of any man. He must warre not only with desperate swaggerers and notorious sinners, but also with civill honest men; formall professors, counterfeited Christians, unsound converts, relapsed creatures, &c.

5. Lastly, That particular person, whom it pleases the LORD to sanctifie and set apart for his service, hath good experience of Satans fury and rage against sinceritie and grace: there is not a man that passeth out of the powers of darkenesse and Satans bondage, by the power of the Word, but he presently pursues him farre more furiously, than ever *Pharaoh* did the *Israelites*, to recover and regaine him into his kingdome. See my discourse of *Happinesse*, pag. 60.

Thus I have given you a taste of the Divells malice and machinations against the light of the Gospell, the power of GODS truth, and the Ministry of the Word: now you must understand that worldly wisdom is his very right hand, nearest counsellor, and chiefeft champion in all these mischievous plots and furious outrages against GOD and goodnesse. This hath beene more than manifest in all ages of the Church: In those great Politicians, the Scribes and Pharisees; in the States-men of *Rome*; in our times, and amongst us daily: worldly-wise men, that are only
guided

guided by carnall reason, they imploy their wit, their power, their malice, their friends, their under-hand dealings, their policy and their purses too, unlesse they be too covetous; to hinder, stop, disgrace, and slander the passage of a conscionable Ministry and the Messengers of Almighty G O D, of whom the L O R D hath said, *Touch not mine anoynted, and do my Prophets no harme. Psalme 105.15.* They ever imitate and follow to a haire's breadth their Father the Divell in malice and practise against grace and good men; except sometimes they forbear for a time for advantage, for reputation, or such other by-respects and private ends: except naturally they bee extraordinarily ingenuous, and of very loving and kind naturall dispositions; or bee restrayned by feare of some remarkable judgement, from persecution of the Ministers.

2. As worldly wisdom is divellish, as Saint *James* calls it, and ever mixed with a spice of Hellish malice and virulency against the Kingdome of C H R I S T: so it is also *earthly*, for it mindes onely earthly things, and though that casts beyond the Moone for matters of the world, yet it hath not an inch of fore-cast for the world to come: But though a man bee to passe, perhaps the next day, nay the next houre, nay the next moment, to that dreadfull Tribunall of G O D, and to an unavoidable everlasting estate in another world, either in the joyes of Heaven, or in the paines of Hell, yet it so glues and nailes his hopes, desires, projects, and resolutions to transitory pelfe, and things

Worldly wisdom is earthly.

things of this life, as though both body and soule at their dissolution, should bee holy and everlastingly resolved, and turned into earth, dust, or nothing.

To give you a taste of this earthlinesse of worldly wisdom, give mee a worldly-wise man and,

Worldlings profound in earthly things, but shallow in heavenly

1. Put him into discourse of the affaires of the world, and the businesse of his calling, and you shall finde him profound and deepe in this argument, able to speake well and to the purpose; if it were a whole day, and that with dexterity and cheerfulness: But divert his discourse a little, and turne him into talke of matters of Heaven, of the great mystery of godlinesse, the secrets of sanctification, cases of conscience, and such like holy conference, and you shall finde him to bee a very infant, an ideot: it may bee, hee may say something of the generall points of Religion, of matters in controversie, of the meaning of some places in Scripture: but come to conferre of practicall-divinity, experimentall knowledge, passages of Christianity, and practices of grace, and you shall finde him, and hee shall shew himselfe to bee able to say just nothing with feeling and comfort: many a poore neglected Christian, whom in the spirit of disdainefulnesse, and out of the pride of his carnall wisdom, he tramples upon with contempt, and would scorn to be matcht with in other matters: yet would infinitely surpass him in this case; quite put him downe, that he would have nothing to say.

2. Let

2. Let him come to some great personage with a suit, to intreate his favour and countenance, or to give him thanks for some former good turne: and he will be able to speak well, plausibly, pleasingly, perswasively, and seasonably: but put him to pray in his family unto Almighty G O D for the pardon of his sinnes, and a crowne of life, for the remoovall of damnation and an everlasting curse; to powre out his soule in thankfullnesse for every good thing hee enjoyeth (for hee holds all from Him) and such a wise man (which is strange and fearefull) in a businesse of so great weight, will not bee able to speake scarce one wise word without a book.

Worldlings can better petition men than God.

3. Come into his family; examine the state of his house, you shall find all things in good order, every affaire marshalled and disposed for the best advantage, a provident fore-cast, and present provision of things necessary for their bodies: Every one busie in their severall employments, and careful in the workes of their calling: but search also into the estate of their soules, what heavenly food is ministered for their spirituall life, how the Sabbath is sanctified among them, how it stands with them for household instructions and family-exercises, &c. And (God knowes) in that regard, that way there is no providence at all, no care, no conscience about any such matters.

Worldlings houses better ordered than their soules.

4. Walke also amongst his husbandry: you shall find his arable carefully dunged, tilled and sowne: his pastures well mounded, bankt and trenched; his trees pruned, his gardens weeded, his cattrell watchfully

Worldlings temporall husbandry better than spirituall.

watchfully tended: but inquire into the spirituall husbandry at home in his owne conscience, and you shall find his heart overgrowne with sinne, as the wildest wast with thistles and briars: no fence to keep the Divell out of his soule, many noysome lusts growing thick and ranke, like so many nettles and brambles to be cut down and cast into the fire; so that his silliest lamb and poorest pig is in a thousand times more happy case, than himselfe the owner, and well were he if his last end might be like theirs, that is, that his immortall soule might die with his body: but that cannot be; except in the meane time he repent, and renounce his carnall reason, hee must be destroyed with an everlasting perdition, from the presence of God, and from the glory of His power.

*Worldlings
more care for
their childrens
temporall than
spirituall estate*

4. Consider His care and affection towards His children; you shall finde that to be all earth: for whereas perhaps with farre lesse toyle and travaile, by the mercies of God, by teaching them the feare of God, instructing them in the waies of godlinesse, restrayning them from prophanenesse, and prophaning the Sabbath, by his owne example of piety and godly conversation, hee might plant grace in their hearts, and provide a crowne of glory for their heads hereafter: yet (wretched man) hee doth not onely wickedly neglect these meanes of everlasting comfort: but with too much worldlinesse, variety of vexations (and perhaps for his very wickednesse that way, if there were nothing else) with the great danger of his owne soule; he heapes up for them those hoards,
that

that will hereafter heape coales of vengeance on their heads; and purchases and provides for them those greene pastures of a prosperous state in this world wherein they are fatted for the same slaughter, and thorow which they prophanely passe into the pit of the same endlesse destruction with himselfe.

5. Aske his judgement about the Sabbath, and ordinarily you shall finde his resolution to bee this; that hee sees no reason but mens servants and children may enjoy some houres of recreation and sport even upon the Sabbath, especially with exception of times of Divine Service: what would they have us to do, (will hee say) or what would they make of us? I hope they doe not looke wee should be Angels upon Earth: they know we are but flesh and bloud. It is too true indeed, this cavilling against the keeping of the Sabbath favours full rankly of flesh and bloud.

*Worldlings
concept of the
Sabbath.*

GOD out of the aboundance of His owne goodnesse, and compassionate consideration of our weakenesse hath allotted and allowed unto us six dayes for our owne businesse, and reserved but one to be consecrated in speciall manner, as glorious unto Him; and yet wretched men, they must needs clip the LORDS coyne, encroach upon His sanctified time, and unthankfully and accursedly spend those holy houres in which they should treasure up knowledge and comfort against that fearefull day, in idlenesse, worldlinesse, and prophane pastimes, whereby besides the particular curse upon their owne soules, they many times draw

draw many miseries and plagues upon the place where they live. This reason is carnall indeed, this wisdom is earthly with a witness.

Add another out of *Luk. 12. 39, 40.*

Thus you see worldly wisdom in all that consultation and carriage inclines unto the earth, provides ever with greatest care for the world, and favours rankly of flesh and blood.

*Worldly wisdom
dome sensuall.*

3. It is also *sensuall*: for, it doth senselessly preferre the pleasures of sense and pleasing the appetite, before the peace of conscience and sense of *G O D s* favour. It provides a thousand times better for a body of earth, which must shortly upon an unavoidable necessity, feede the wormes, and turne to dust; than for a precious immortall soule, the immediate issue of *G O D s* Almightinesse, and which can never possibly die: It doth with greater sweetnesse and hold-fast, relish, apprehend and enjoy the furious delights of some bosome-sinne, which it hath in present pursuit, taste and possession, than spirituall graces, *G O D s* favour, joy in that blessed Spirit, and a crowne of life hereafter; for which it hath *G O D s* Word and promise, if it would be wise to salvation. In a word: it doth so highly preferre a few bitter-sweet pleasures for an inch of time in this vale of teares; before unmixed and immeasurable joyes thorow all eternity in the glorious mansions of heaven: Is not this wisdom strangely nailed and glued unto sense, and stupidly senselesse in spirituall things, that though many times fore-told and fore-warned by the Ministry of the Word, yet will needs for the temporary

temporary satisfaction of its carnall, covetous, or ambitious humour, with filthy vexing, transitory pelfe, with vanity, dung, nothing, run wilfully and headlong upon easelesse, endlesse, and remediesse torments in the world to come? And that which is the just curse and plague of worldly wisdom, (this spirituall madnesse commonly called) it is confident that it doth wisely, and takes the best way, and thereupon becomes incorrigible and obstinate: *For there is more hope of a foole, then of him that is wise in his owne conceit, Prov. 26. 22.* And, *Though thou shouldest bray a foole in a mortar, yet will not his foolishnesse depart from him, Prov. 27. 22.* How fearefull then is his case, that to his worldly wisdom joynes confidence in his waies? But the day will come that hee'l see and bewaile the vanity of his wisdom, and the truth of his folly, and that with bitter grieve and horrible anguish even in hell fire, as it is notably set downe in the book of *Wisdom, Cap. 5.*

But the Word which heere in *James* is rendred *Sensual*, is the same which is used, *1 Corinthians 2. 14. The naturall man receiveth not the things, &c.*

So that worldly wisdom is in that sense naturall: that it can neither relish nor receive the things of the Spirit: it cannot possibly conceive and comprehend the immediate meanes and mysteries of salvation: let a man otherwise be never so faire and comely in body, never so proportionable, personable, or goodly to looke upon, and in the eye of others, yet if himselfe want eyes (the

P

instru-

Sensual what it meaneth.

*Πορνικὸς δὲ ὁ
σπῆρας ὁ σαρκῶς
καὶ τοῦ κόσμου
καὶ τοῦ σαρκῶς.
Οὐκ ἔστιν ὁ
καρπὸς τοῦ
καρπῶντος αὐτοῦ
ἐν τῇ σαρκί,
ἀλλ' ἐν τῇ
ἐκείνῃ.*

*Worldly wisdom
relisheth not
spiritual things*

instruments of light, hee cannot possibly behold and gaze upon with delight the goodlinesse and glory of this great frame of the world about him: he cannot see the brightnesse of the Sun, the beauty of the earth, and the delightfome variety of the creatures: so a worldly-wise man though hee bee never so gracefull for his other parts, never so admirable to carnall eyes, or mightily magnified by his flatterers or favourites: yet wanting the saving sight of G o d s sanctifying Spirit, and the eye of spirituall understanding, is starke blind in spirituall matters, and cannot possibly behold the rich Paradise of the kingdome of grace, the secrets of Sanctification, and the incomparable glory and excellency of Christianity. This wisdom of the flesh serves the worldling (like the Ostrich wings) to make him to out-run others upon the earth and in earthly things; but can help him never a whit towards heaven: nay, is rather like a heaue millstone about his neck, to make him sinke deeper into the bottomlesse pit of hell.

*Spiritual know-
ledge hid from
worldlings.*

The reason why these great politicians and jolly wise men of the world (as they are called) for all their depths and devices, with all their wit and windings, cannot understand one title of the things of G o d, is, because this spirituall knowledge is hid from them, for so saith our Saviour CHRIST, *Mat. II. 25. I give thee thanks O Father, LORD of Heaven and Earth, because thou hast hid these things from the wise and men of understanding, and hast revealed them unto babes.* And this reason our Saviour rendreth why hee spake to worldlings

lings in parables and to his Disciples plainly, *because to these it was given to know the secrets of the kingdom of heaven, but to them it was not given.* And indeed it is just with G O D, that,

1. Sith they when the glorious Sun of the Word of life shines surely upon their faces, doe wilfully shut their eyes against it, that He should strike them starke blinde, so that for matters of salvation they should grope even at noone-day, as the blind gropeth in darkenesse, and stumbleth in the darkest night.

Worldlings shut their eyes against the Word.

2. Sith they depend on their owne policy, depths, and turning devices, G O D justly turnes them loose to follow the swing of their carnall reason; and suffers them to lie and delight themselves in the sensuall mists, and self-conceited fooleries and vanities of their own naturall wisdom: while the Moone looks directly upon the Sunne, from whom she borrowes her light, shee is bright and beautifull, but if she once turne aside, and be left to her self, she looses all her glory, and enjoys but onely a shadow of light which is her owne: so while men with humility and teachablenesse turne their faces toward the Sunne of Righteousnesse, CHRIST JESVS, and those Starres which he holds in his right hand, the faithfull Ministers, to receive from them illumination in heavenly things, and instruction in the waies of G O D, G O D doth graciously vouchsafe unto them the glorious light of saving knowledge: but when they turne their backs upon Him, betake themselves to their owne plots and projects, devices and policies, and

Worldlings depend on their owne policy.

seeke deepe to hide their counsell from the LORD; then they are justly left to the darksome giddinesse of their carnall reason, and walke towards fearefulnesse and horreur, thorough the windings and turnings of their worldly wisdome.

*Worldlings
proud of their
owne wit.*

3. Because they are proud of their earthly policy, the LORD will not give them prudence in heavenly matters; because they are wise in their owne conceits, they are justly given over to follow the deceitfulnesse of their owne hearts: with an imperious disdainfullnesse, they scorne the simplicity of the Saints, and therefore they are justly blinded, to thinke the wayes of their salvation foolishnesse.

*Worldlings Ido-
lize their owne
wisdome,*

4. Worldly men make an Idoll of their wisdome: both in respect that they wholly repose themselves upon it, for their provision and protection, and because they secretly desire to be admired & adored for it, as men of extraordinary endowments, and oracles of discretion and policy: and it may be, that they are so by their favourites and flatterers: but they must give GOD His Word, and good men leave to censure them truly and justly to be the notoriousst fooles upon earth, because they are infants and ideots in the matters and mysteries of salvation. Now I say, because they make an Idoll of their wisdome, GOD and this earthly Dagon cannot possibly dwell together in one soule, but in his just judgement suffers them with such doting devotion, self-conceit to sacrifice unto it, that they want both understanding and heart to do him any acceptable service.

This

This naturall and sensuall wisedome being thus hood-winked from all heavenly light by G O D s just judgement, and by the pride, prejudice, wilfulnesse, selfenesse of the owner doth proportion and measure all its conceits, and considerations of Religion and religious men by the unsound and sensuall principles of our corrupt nature, and by the false scantling of carnall reason.

We may see this carnality of worldly wisedome in censuring spirituall things in *Nicodemus*, *Ioh. 3*. See also a carnall conceit of worldly wisedome in my *Discourse of true happinesse*, pag. 58, 59.

Hence it is also that wee find it to be a constant property of a worldly-wise man to conceive or censure a zealous profession of G O D s truth, and sound practice of sincerity, to be nothing but hypocrisie and humour, an affectation of singularity, precisenesse, and a kind of odnesse from other men. The reason is, when he looks upon himselfe in the flattering glasse of selfe-conceit, hee judges himselfe to be a very jolly fellow: thinkes he within his owne heart; I go for a sufficient man in the world: the best make good account of me: I am well beloved of my neighbours: my sufficiency for wisedome, moderation in Religion, civility for carriage, justnesse in dealings with men, are both knowne and well spoke of by the most: and what would you have more in a man? Hereupon, out of this practicall survey of his owne counterfeit worth, and because hee is starke blind in spirituall matters, and the affaires of Heaven, hee presently concludes, whatsoever zeale, singularities

*Worldlings mis-
censure true pi-
ety.*

*Quisq; in alio
superfluum esse
censet, ipse
quod non ha-
bet, nec curat:
That which he
hath not him-
selfe, or doth
not esteeme, hee
accounts super-
fluous, an idle
quality, a meere
foppery or hy-
pocrisie in ano-
ther.*

of grace and spirituall excellencies are supposed by some kind of mento be in others, especially, if they be of lower rank and lesse account for worldly wisdom than himselfe, to be nothing but only outward shewes, pretences and hypocrisies: he is furnished in his owne conceipt with a competency, if not an extraordinary sufficiency of naturall and morall endowments: and he never felt either the power of grace, neither can possibly see or acknowledge those holy operations in others: and therefore hee cannot be perswaded, but he is fully as good as the precisest of them (for that's the language of prophane nesse against grace) and that there is no worth worth naming, or any true reall goodnesse in those they now call Christians, over and besides that which hee findeth in himselfe.

Nobility greater or lesse, Cap. 17, 18.

5. Concerning greatnesse of nobility, understand that by Nobles I meane both the greater and lesse Nobility, according to D. *Smiths* distinction in his *Common-weale of ENGLAND*. And this double Nobility is of diverse sorts. 1. Personall. 2. By descent.

Supernaturall Nobility.

6. There is yet another Nobility, which is Divine and supernaturall in regard whereof all other kindes whatsoever are but shadowes and shapess of Noblenesse. Here *God* is top of the kin, and Religion is the root. These are truly and the onely Noble indeed, and so accounted by King *David*, though of no account in the World at all. How rarely is the glorious Image of the *LORD JESUS* (which onely creates this excellencie) scene

seene shine in their soules, or shew forth it selfe in their holy canversation, who glister in outward glory, and are lifted up above others by eminency of Noble birth, or indulgence of highest favours. Such Noblemen and Gentlemen are black swans, and thinly scatter'd in the firmament of a State, even like stars of the first magnitude. For, saith my Text, *Not many Noble*, &c.

And that no marvell, for many reasons. And yet I will not heere trouble you, in telling how miserably and extreamely ill those who bee better borne are ordinarily educated. Alas, they are too often brought up in ignorance, idlenesse, excessive pursuit of sports and vaine things: in drinking, carnall loosenesse, riotous excesse, in sensuality, pride, prophanation of the LORDS Day: In strange fashions, healthing, gaming, good-fellowship: in frequenting Playes, those grand impoysoners of many hopefull plants, with universall prophane, unnaturall dissolutenesse melting unhappily the vigour of their spirits into effeminate-nesse, lightnesse and lust. And almost ever in a constant opposition to the good way, the power of godlinesse, and strictnesse of the Saints, who are the ordinary objects of their greatest distast, jesting and scorne: and whereas they (of all others) have best meanes, largest maintenance, most time, capacity, and pregnancy of wit, and other encouraging advantages, whereby they might become excellent schollers of eminent abilities, proportionable to their precedency in birth: yet for want of a conscionable care in their education, of choice

*Better borne
worse educated.*

for godly and worthy Schoole-masters, Tutors, Teachers, Consorts, Ministers, and restraint from the corruptions of the times: and by reason of their perverting and empoysoning by the fore-named youthfull aberrations, or rather exorbitancies. They passe through those famous nurseries of learning and law, without any materiall impressions of Academicall worth, or wisdom of State. At length returning many times unto rich inheritances, and faire estates, and then reflecting upon their lost time with late repentance, and finding in themselves neither any competent sufficiencies to serve their Countrey, or to little purpose, and very poorely; nor any solid stock of sound learning for their working spirits to bee exercis'd in, and feed upon with contentment: they resolvedly languish and dissolve into idlenesse and pleasures, as though they were put into the World, as Leviathan into the sea, to take their pastime therein. And so at last in respect either of personall worth, or the publike good, they become but unprofitable burdens of the earth: and by their exemplary ill expence of time, if not farre baser trickes; the very bane of the Countreyes that bred them, and great dishonour to the families that owne them. For assure your selves, to bee well borne, and live like an humane beast, is a notorious blemish to a noble House: and let never any bee so vaine, as to brag of their birth, except they be new borne: this honour of birth (saith *Charon*) may light upon a vicious man, &c.

Neither will I here take up a complaint of the much lamented degeneration of our moderne Nobility and Gentry (I ever except the truly worthy and noble) from even the civill worthinesse, military valour, and noble deportment of former times. Now a daies, if a man looke big, be first in the fashion, shake his shag-haire in a boisterous and ruffian-like manner, carrie himselfe with a disdainfull neglect and proud bravery, and with an affected, and artificiall haughtinesse of countenance, out-brave others, and brow-beat his brethren, better than himselfe, he is the man. But alas! How farre distant is this, and degenerating from true generousnesse, and that sweet amiable courtesie and affability which was wont to dwell in the gentle breasts of the ancient English Nobles? I am afraid if wee goe on, our posterity will finde in the next age the basest generation of English that ever breathed in this famous Kingdome. Sir *Walter Rawleigh*, I confesse in his excellent Work having discoursed and discussed of this Question, whether the *Romans* could have rectified the Great *Alexander*, makes good in a second place to the matchlesse honour of this Nation, that neither the *Macedonian*, nor the *Roman* souldier was of equall valour to the *English*. But when were those times? When his Father sent to the Blacke Prince, fighting (as it were) in bloud to the knees, and in great distresse, this message: Let him either vanquish or die. When *Warwicke*, *Bedford*, and that famous *Talbot*, and such other victorious English Commanders with their valiant

*Nobility and
Gentry degene-
rate.*

*Lib. 5 pag. 161
& seq.*

*Hist. of France.
pag. 196.*

liant armies walked up and downe *France*, like so many invincible Lions. But oh the mighty, and unconquerable manhood and magnanimity of the ancient *English*! Whither art thou gone, and where art thou buried, that wee may visit thy Tombe? But I say, to let these passe, I onely lay hold upon that which is most pregnant and punctuall to my purpose.

*Nobles subject
to many temptations.*

These *Nobles* in my Text, and ordinarily in all times swallow down so many baits from the divels hands, are so surrounded with variety and strength of temptations: so ill brought up, and so vainely puffed up with insolency and self-estimation, because they are lifted up above others: They are so limed with inextricable insnarements, by pleasures, riches, honours, ease, liberty, earthly splendour, bravery, applause of the world, and pride of life; that commonly, by such time as they come to the strength of body and mind, *corrupt affection* obtains its full strength and height, and hardnesse in their hearts: And then, and by that time, in what danger they are for salvation, you may perceive by well weighing the condition of this divellish engine, and its cursed companion, which I am wont to describe thus:

*Corrupt affection,
defined.*

It is the ripened and actuated strength and rage of Originall corruption that furiously executes the rebellious dictates of the Divell, and desperate projects of Mens sensuall hearts: stands at defiance, professes open hostility against grace, goodness, good men, good causes, and all courses of sanctification, feeds upon so long, and fills it selfe
so

so full with worldly vanities and pleasures, that growing by little and little incorrigible, and hating to be reform'd, it breeds, and brings forth (as its naturall issue) despaire, horror, and the worme which never dies.

And this corrupt affection is of it selfe, and naturally, First, untameable; Secondly, insatiable; Thirdly, desperate.

I. Untameable. The heart of man is naturally of the hardest flint, hew'd immediately out of the sturdy and stubborne rock of the race of *Adam*. Its owne corruption, the just curse of *God* upon it, and the accursed influence of hellish malice, fill it so full of iron sinewes, and of such adamant and prodigious hardnesse, that no crosse or created power, nor the softest eloquence or severest course; nay, not the weight of the whole world, or the heavynesse of Hell, if they were all pressed upon it, could possibly bend and breake it, make it yeeld or relent one jot from its obstinate and outrageous fury in its owne wayes: this is onely the worke of the Holy Ghost, with the hammer of the Word. The stubborne *Israelites* were heavily laden with an extraordinary variety of most grievous crosses and afflictions: there was nothing wanting to make them outwardly miserable; and no misery inflicted upon them, but upon purpose to humble and take downe their rebellious hearts. See *Isay* 1. 5, 6, 7. How the Prophet paints out to the life the rufull and distressefull state of their fresh-bleeding desolations: *The whole head* (saith he) *is sicke, and the whole heart is heavy, &c.* For the place

No workes, signes or miracles are able to change the hardnesse of mans heart, but grace from God onely.
Ioh. 1. 2, 37, 38.

place is meant, not (as some take it) of their sins, but of their sorrowes. But all the blowes and pressures were so farre from softning their hearts, that they hardened and emmarbled them more and more. *Wherefore* (saith the Prophet) *should ye be smitten any more, for ye fall away more and more?*

*Christ's Sermons
little wrought
on the Jewes.*

What created power can possibly have more power upon the soules of men, than the sacred Sermons of the Son of G O D, who *spake as never man spake?* And yet these deare intreaties and melting invitations which sweetly & tenderly flow'd from that heart, which was resolved to spil that warmest & inmost bloud for their sakes, moved those stiffe-necked Jewes never a jot: *Ierusalem, Ierusalem*, saith he, *which killest the Prophets, &c. Mat. 23. 37.* *Isaiab* that noble Prophet, whose matchlesse eloquence surpasseth the capacity of the largest created understanding; and to which the powerfull elegancies of prophane writers is pure barbarisme, shed many and many a gracious and golden shower of softest and sweetest eloquence upon a sinfull nation and rebellious people, which was fruitlesly and vainly spilt as water upon the ground, or lost upon the hardest flint: many a piercing and powerfull Sermon had hee spent amongst them to the wasting of his strength and spirits; which yet was to them as an idle and empty breath, vanishing into nothing, and scatter'd in the ayre. The LORD (as He sayes Himselfe) made his mouth as a sharpe sword, and Himselfe as a chosen shaft; and yet that two-edged sword was full often blunted upon their hardest hearts, and his keene arrowes discharged by

by a skilfull hand, rebounded from their flinty bowes, as shafts shot against a stone wall. And that made that Seraphicall Oratour, the unmatched Paragon of sacred eloquence, thus to complaine, *Isay 47.4. I have laboured in vaine, I have spent my strength in vaine, and for nothing.*

A course of extraordinary severity and terrour was taken with *Pharaoh*; he was not only chastised with rods, but even scourged with Scorpions: and yet all the plagues of *Ægypt* were so far from piercing and softning his hard heart, as that every particular plague added a severall iron sinew, and more flintines to his already stony heart. And as the heart is naturally thus hardened towards godlinesse, so also hollow towards the godly: See *Sauls* carriage towards *David*. No materiall weight can more crush the heart of man, than braying in a morter; and yet saith *Salomon*, *Prov. 27. 22. Though thou shouldest bray a foole, a desperate sinner, a rebellious wretch, in a morter amongst wheat brayed with a pestil, yet will not his foolishnes, his sinfullnes, which is the greatest, depart from him, no more than the skinne from the Blacke, more, or the spots from the Leopard by washing him.*

Pharaohs hardnesse of heart.

Shame an old obstinate beaten sinner with his horrible ingratitude; show him the ugly face of his hainous sins, tell him of the losse of the happinesse of Heaven; affright him with the feare of hell and damnation: in all this hee is like a Smiths anvill that growes harder and harder for all his hammering. Lastly, a damned spirit, though he lye in the lowest dungeon of utter darknesse, laden with that burden

Nothing moves an hard heart.

burden of sinne, which prest downe a glorious Angell of light and all his followers from the top of Heaven into that lowest pit, with the full weight of the unquenchable and everlasting wrath of God; with all the heavy chaines of that infernall lake; and with that which (mee thinkes) is farre worse and more cutting than many hels, than ten thousand damnations, even with despaire of ever having ease, end or remedy of those most bitter, everlasting, intollerable hellish torments: I say, though a damned soule be thus laden, and thus heavily prest downe with all this cursed weight, and hainousnesse of Hell; yet he is still as hard as a stone. So certain it is, that no curse, or created power, nor the softest eloquence or severest course, not the weight of the whole world or the heaviness of hell; if all were prest and laid upon the heart of a man; could possibly breake that stubbornesse, or tame that rebellion. This is onely the worke of the blessed Spirit with the hammer of the Word.

The hard heartednesse of man from his fall.

This hardnesse of heart had attained a strange height even in the worlds infancy: into what a prodigious rocke is that growne now then by length of time, in so many ages, sith every generation since by invention of new sinnes, and addition of hainousnesse unto the old, have every one added thereunto a severall iron sinew, and a further degree of flintinesse.

Cains hard heart.

What a heart was got into *Cains* breast, who was first cut out of the stony rocke of corrupt man-kind; remorse of shedding the guiltlesse

lesse blood of his murdered brother, which was able to have melted an adamant into bloody teares, mooved him never a whit. Nay, the presence of Almighty G O D, at which *the earth trembles, the hills melt like wax, which turneth the rocke into water-pooles, and the flint into a fountaine of water* (as David speakes) yet made his stony heart relent never a whit. Nay, yet further, G O D's mighty voyce immediately from his own mouth, *which breakes the Cedars, and shakes the wilderness*, which was able with one word even in a moment to turne the whole World into nothing, and the sonnes of men as though they had never beene; yet (I say) this powerfull and mighty voyce did not at all amaze or mollifie the unrelenting stubbornesse of this bloudy wretch: but in a strange dogged fashon he answers G O D Almighty even to His face. For, when G O D mildly and fairely asked him what was become of his brother *Abel*, he answered, *I cannot tell*: Nay, further, as though hee had bid G O D goe looke, hee saith, *Am I my brothers keeper?* Where take this note by the way; Let not Christians think much to receive dogged answers and disdainfull speeches from prophane men: you see how doggedly this fellow answers even G O D Almighty: *The Disciple is not above his Master, nor the servant above his Lord: It is enough for the Disciple to be as the Master and the servant as his Lord if they have called the Master of the house Beelzebub, how much more them of his household?* Mat. 10. 24, 25.

What a strange stony heart lodged in the breast
of

Psal. 114. 7.

Psal. 47. 5.

Psal. 114. 8.

Gen. 4. 9.

Pharaohs hard heart.

*It is not strange
that impudent
persons are no
more moved.*

of the tyrant *Pharaoh*? When the Prophet (*1 Kings 13.*) cried to the altar of *Ieroboam*, *O altar altar*, the altar clave presently asunder at the Word of *God* in the mouth of the Prophet; but this mighty hammer of the Word, (*Ier. 23. 29.*) with ten miracles gave ten mighty strokes at *Pharaohs* heart; and yet could find no entrance, could not pierce it. Let no man then thinke it strange to see many stubborne and rebellious wretches run on in their courses, and rage against the waies of *God*, though they have both the Ministry of the Word of *God* to reclaime them, and be many times singled out particularly by the hand of *God* with some speciall judgement, for the abatement of their fury. For, the rebelliousnes of mans nature can never possibly bee tamed, corrupt affection can never bee conquered, untill the heart wherein it sits in thron'd, be crusht and broke in peeces: and this hardnesse of heart can never bee mortified, no created power can possibly pierce it, untill the Almighty Spirit take the hammer of the Word into His owne hand; that by His speciall, unresistable power He may first breake and bruise it, and after by sprinkling it with the bloud of *CHRIST*, dissolve it into teares of true repentance, that so it may be softened, sanctified, and saved. And let no man marvel, that the powerfulllest Ministry doth produce by accident the most pestilent scorers, cruellest persecutors, and men of most raging carriage against the meanes of their salvation; for these reasons.

*Why this power-
fullest Ministry
produceth
scorers.*

*The Word
makes the dead
more to stinke.*

I. From the nature of the glorious Gospel
of

of **JESVS CHRIST**, the Sun of righteousness, which shining upon one that hath spirituall life, will more revive and quicken him : but in one dead in finnes and trespasses, causes him to stinke more hatefully before the face of **GOD** and man.

2. From the cruelty of Satan : who laies more burdens and heavier chaines upon him that the Ministers labour to pull out of his snares.

*Satan holds the
fast whom the
word would pull
away.*

2. *Unsatiable.* Corrupt affection is unsatiable in all its sensuall pursuits, for the empoysoned,

*Corruption un-
satiable.*

1. Fountaine of originall pollution is bottomlesse, restlesse, and ever working ; it sends out uncessantly fresh desires, new longings, and more greedinesse, for the grasping, engrossing, and devouring of earthly delights and carnall pleasures.

*Originall pollution
a spring.*

2. When the heart of man forsakes the blessed and boundlesse *Fountaine of living waters*; of which if it should *drinke* heartily and sincerely, and every drop should be in it *a well of water springing up to everlasting life*; and digs unto it earthly pits; wherout to suck the muddy and troubled streams of vanity and sensuall delights; then **GOD** in his just Judgement makes those pits bottomles, that they'l hold no water; so that it shall seeke and never be satisfied : it shall toile and tire out it selfe in waies of wickednesse and destruction, and shall never find end and rest; but in endlesse woe and restlesse torments.

*God in justice
makes corrupt
pits bottomlesse*

3. Never was jaylor so jealous over his prisoners, as Satan is watchfull over every wicked man.

*Satan jealous o-
ver his.*

Q

And

*Satan makes men
insatiable in sin*

And therefore least he should wax weary of his way to hell, he failes not by a secret accursed influence to fill his sinfull heart, with an unquenchable thirst after pleasures of the earth. And he doth not only put this insatiable thirst into the soule of a carnall man; but also by his jugling and art of imposture, he guilds over sensual objects with lying glory, and a deceitfull lustre, and puts a violent, strong inticing power into worldly vanities, that they may continually feed his greedy appetite with fresh succession, and an endlesse variety of sensuall sweetnesses. Satan himselfe is infinite in malice against the majesty of G O D. He drinkes up sin, and devoures iniquity with as insatiable greedinesse, as *Behemoth* the river *Jordan*.

*Satan hath his
hand in every
sin.*

Of all those huge mountaines, the numberlesse number, and purple seas of sins and transgressions, which have at any time, any where, by any creature been committed since himselfe first fell from heaven unto this houre, or shall be from thence untill the day of doome, or from thence everlastingly in hell, by bannings, cursings, and despairs amongst those damned fiends: I say, of all these sins Satan is guilty one way or other: and if he might have his will, he hath malice enough to make an infinite addition both in number and hainousnesse. Where one sinne is committed, he wisheth there were ten thousand. He would have every sinfull thought be a sin of Sodomy: every idle word a desperate blasphemy, every angry look, a bloody murder, every frailty, a crying sin: every default, a damnable rebellion. Now as Satan himselfe is thus infinite and insati-

insatiable in the wayes of darknesse; so doth he inspire every limbe of his with a spice of this sinfull greedinesse, and restlesse pursuit of their owne wicked waies.

To give an instant of trembling and terrour in this kind, and of Satans merciles malice that way. I knew a man which in his life time was given to that fearefull blasphemous sin of swearing, who coming to his death-bed, Satan so filld his heart with a madded and enraged greedinesse after that (most gainelesse and pleasurelesse sin) that though himselfe swore as fast and furiously as he could; yet (as though he had been already amongst the bannings and blasphemies of hell) he desperatly desir'd the standers-by to helpe him with oathes, and to sweare for him. Incredible rage, prodigious fury! Now if Satan be able to beget such insatiableness after sin wherein there is no profit or delight at all; how fiercely and fearefully will he enrage carnall men in the pursuit of gainfull, pleasurefull, and advancing sins?

You see then how the unsatiableness of corrupt affection springs out of the fountaine of Originall naughtinesse, from the just curse of God and malice of Satan.

It is cleare and evident by ordinary experience, and observation in the world, with what insatiable desire and greedinesse, corrupt affection doth feed upon that sensual object, and earthly pleasure, upon which with speciall apprehension, and delightfull taste, it seizes and sets it selfe.

1. If it fall in love with honour and high roomes;

Q²

*A swearer that
desired others to
helpe him with
oaths.*

*Earthly plea-
sure insatiable.*

*Ambition insa-
tiable.*

roomes; it begets ambition, which is an unsatiable thirst after glory, and a gluttonous excessive desire after greatnesse.

Ambition powerfull.

Of all other vicious passions which doe possesse the heart of man, it is the most powerfull and unconquerable. As it is superlative and transcendent in it object and aspirations; and seated in the highest, and haughtiest spirits; so is it resolute and desperate in it undertakings, furious and head-strong in its pursuits and prosecutions.

Ambition venturous.

It is venturous to remoove any let, and hardned for all meanes; many times without remorse or teares, it takes out of the way by some cruell contrivance, their dearest friends, and tramples the neereft blood, as we see ordinarily in the Turkish Emperors, to get up into an high place, and grasp an Imperiall Crowne,

Ambition masters other affections.

It is victorious over all other affections, and masters even the sensuality of lustfull pleasures, as wee may see in many great men of the Heathens, *Alexander, Scipio, Pompey*, and many others; who being tempted with the exquisitnesse and varieties of choicest beauties, yet forbare that villany, not for conscience sake, or for feare of *G O D*, whom they knew not; but least thereby they should stop the current of their victorious atchievements, and obscure the glory of their remarkable valour.

Ambition stands not upon life.

It preferres a high roome in the world before a temporall life; yea, and eternall life too. How many great mens hearts have burst, at the displeased and frowning countenance of a King? How many

many either by desperate practises or their owne violent hands have brought themselves to untimely ends, because they were impatient of the lower places they had formerly enjoyed. *Achitophel*, when he was like to loose the reputation and ranke of a Privy Counsellor, sadled his Asse, went home, put his house in order, and hanged himselfe. How many daily run great hazards, to domineere for a while in their undeserved dignities? And prepare against the day of wrath, by an unconscionable purchasing of highest roomes amongst the sons of men?

Lastly, it is incapable of society, and sharpened by the injoyment of that it desireth. Give roome to *Cæsar*, and hee'l ambitiously pursue the Sovereignty of the whole world: Let *Alexander* conquer the whole world, he'l aske for more; let those be subdued; he would climbe towards the starres, if he could aspire thither, he would peepe beyond the heavens. *For the proud and ambitious man enlargeth his desire like hell, and is as death, and cannot be satisfied, &c. Hab. 2. 5.* Who can fill the bottomlesse gulfe of hell, or stop the insatiable jawes of death? neither can the greedy humour of a haughty spirit be satisfied.

Ambition would be alone.

Let a consideration of that Crowne of endlesse joy and glory, which the Christian hath in pursuit; be unto him a counterpoysen to uphold his heart in comfort and contentment against the vanity and venome of such endlesse ambitions; and if men be so infinitely ventrous for an earthly crown, which (as one sayes) if we well weighed with

Heaven a counter-poysen to ambition.

what feares, jealousies, cares, insidiations, &c. it is thick set, if we found it before us in the way we would not take it up. I say then, how eager should we be after the glory of Heaven?

*Covetousnesse
insatiable.*

2. If corrupt affection fall in love with riches, and the wedge of gold, it begets covetousnesse, the vilest and basest of all the infection of the soule.

*Covetousnesse
in basest hearts.*

As ambition haunteth the haughtiest spirits, so covetousnesse lodgeth in the most dunghill disposition, it turnes the soule of man, that noble and immortall spirit into earth and mud: whereas it might live in Heaven upon earth, and by holy meditation, by a sweet familiarity and acquaintance (as it were) with GOD, and conversing above, and in that everlasting Heaven of endlesse happinesse hereafter. It lies in Hell upon earth, and by restless torture of unsatiable greedinesse, makes way by it rooting to descend into the hell of wicked Divels in the world to come. This devouring gangrene of greedinesse, to get riches, doth not onely by a most incompatible antipathy, keep out grace and GODS feare; but also by it venomous heat wast and consume all honest and naturall affection, both to man and beasts, to parents, kindred, friends, and acquaintance.

*Covetousnesse
makes an hell
on earth.*

*Covetousnesse
makes men neg-
lect themselves.*

Nay; it makes a man contemne himselfe body and soule, wilfully to abandon both the comfortable enjoyment of this short time of this present mortality, and all hope of the length of that blessed Eternity to come, for a little transitory pelfe, which he doth never enjoy or use; except it be for use, which enlargeth his covetous thirst as mightily,

ly, as it brings forth many monstrously.

Besides, covetousnes pierceth thorow the soule with a thousand torments, and the riches of iniquity ingender in the heart of man many tortures, envies and molestations, as their proper thunder-bolt and blasting.

*Covetousnesse
workes much
vexation.*

And of all other vile affections it is most sottishly and senselessly unsatiable, *Eccles. 4. 8.* For, how is it possible that earth should feed or fill the immateriall and heaven-borne spirit of a man? It cannot be: and the Spirit of God hath said it shall not be; *Eccles. 5. 9. He that loveth silver shall not be satisfied with silver, &c.* Hence it is, that the deeplier the drowfie heart of this covetous man doth drinke of this golden streame, the more furiously it is inflamed with spirituall thirst.

*Covetousnesse
makes sottish.*

Nay, it is most certaine, that if the covetous man could purchase a monopoly of all the wealth in the world; were he able to empty the Westerne parts of gold and silver, and the East of pearles and jewels; should he enclose the whole face of the earth from one end of Heaven to the other; and heap his hoards unto the starres: yet his heart would be as hungry after more riches, as if he had never a penny, and much more: Such is Gods curse upon that man which makes his gold his god.

*Covetousnesse
still desires
more.*

And this insatiableness in the covetous man begets cruelty and oppression of others, and perpetual want of contentment and comfort in that he hath already. Sweetnes of gaine makes him many times drink the blood and eat the flesh of the oppressed.

*Covetousnesse
causeth cruelty*

He begins first (if he be of power and place) to grind the faces of the poore; then to pluck off their skins, then to teare their flesh, then to breake their bones, and chop them in peeces as flesh for the pot, and at last even to eat the flesh of G o d s people. That is; first to weary them out with perty wrongs and extraordinary occasions, to vex them with new conditions, and unconscionable encroachments: and at last to wring their pensive soules from their wasted and hunger-starv'd bodies, with extremity of oppression, and cruelty of covetousnesse.

*Covetousnesse
never content.*

And that which is a just curse upon the covetous man; he is ever infinitely more tormented with the want of that which he doth immoderately and unnecessarily desire, then contented and comforted with the enjoyment of those things he doth presently possesse.

*Ambition and
covetousnesse
compared.*

The ambitious man, if he be disgrac'd and overtop'd by any grand opposite and counterfactionist, or derided, and revil'd with baser and inferiour contempt, or neglected by omission of some due observance and ceremony of state: he (I say,) is more griev'd, if he want grace, for some such little default in the attributions of his place, and want of complementall respect in that measure, and of such men as he desires, then he hath glory and pompe in his highest place. This is cleare in *Haman*; though he was compassed and crown'd with such undeserved and extraordinary precedencey and pompe; yet this one litle thing, because *Mordecai* would not bow the knee and do reverence to him at the Kings gate,

gate, did utterly marre and disweeten all the other excellencies of his new advancement, and extraordinarinesse of the Kings favour; See *Hester* 5. 10, 11, 12, 13. *And Haman told his wife and friends of all his glory, &c. But all this (saith he) doth nothing availe me as long as I see Mordecai the Jew sitting at the Kings gate.* As it is thus in ambition, and in great men that are gracelesse; they many times take more to heart (out of the pride of their hearts) the want of some one circumstantiall observance, and of reverence from some one man; then they heartly enjoy all the other glory of their place: so it is also with the covetous man; though already he hath more then enough; yet some greedy wish of a new addition doth more torture his heart, then the rowing amongst all his other wealth can rejoyce it. *Ahab,* 1 King 21. 4. though he had already in his hand the riches, glory, pleasures, and soveraignty of a kingdome, yet after he had cast his covetous eye upon poore *Naboths* vinyard which was neare his Palace, his heart did more afflict and vex it self with greedy longing for that bit of earth, then the vast & spacious compasse of a kingdome could counter-comfort. He could take no joy in the beauty of a crowne, and largenes of his royall command, because his poore neighbour would not deprive himselfe and all his posterity of the inheritance of his fathers, which his ancestors had enjoyed time out of mind.

For a counterpoyson against the greedy gangrene of hoarding up riches; consider in what stead thy riches will stand thee upon thy bed of death, consider that speech of a poore distressed woman afflicted

*Meditations to
root out covetousnesse.*

afflicted in conscience, whom J heard thus say in the agony of her grieved spirit : I have husband, goods, and children, and other comforts ; I would give them all the Treasures of the Earth if I had them, and all the good I shall have in this world or in the world to come, to feele but the least taste of the favour of G O D in the pardon of my sinne : she would in this case with all her heart have given the warmest and dearest blood of her heart for one drop of C H R I S T S blood to doe away her sins.

*Voluptuousnes
insatiable.*

If corrupt affections fall in love with worldly pleasure, such as are surfeiting and drunkenness, chambering and wantonness, lust, and uncleanness, unlawfull sports and recreations, it begets a strange furious thirst and heat in the carnall appetite, which cannot be satisfied, but like the two daughters of the horsleech, which cry still, give, give; which is set on fire by Hell: and therefore it is as unsatiable as that bottomlesse Infernall pit; every tast of sensuality serves as fewell to increase the flame and fury of concupiscence. We see it in drunkards, who by drinking doe not quench their thirst, and satisfie their appetite, but by their immoderate swilling both increase the burning thirst of their bodies and enraged intemperance of their minds. We heare it of wantons, *Wisdom 2. Come let us enjoy the pleasures that are present, &c. Let us crowne our selves with Roses before they wither, let there be no pleasant meadow which our luxuriousnesse doth not passe over; let us leave some token of our pleasure in every place, for that is our portion, and this is our*

our lot. Every Carnalift feels it in himfelfe after once he hath given the reins to his concupifcence: he is like a ftrong man running headlong downe a fteepe hill, though he would never fo faine, he cannot ftay himfelfe, but runne ftill fafter and fafter till he breake his neck at the bottome: If once he fuffers the fountaine of originall pollution which naturally flowes out of his rocky heart, to have that free and full courfe: it will fhortly gather in its paffage many ftrong and heady ftreames of stubbornenefse and rebellion untill by growing by little and little in ftrength and fwiftnesse, it fwell into a mighty and furious torrent, fo at laft fall with fearefull noife and horreur into the gulfe of irrecoverable mifery. In a word, after the heart of a man be fet upon any fenfuall delight, it feeds upon it as greedily as the horfleeche upon corrupt blood, it will burft before it gives over. It will by no meanes part with its hold untill it either bee broken with the hammer of the Word, or burft with the horreur of defpaire. It drinks fo deepe and long of the empoifoned cup of carnall pleasures, untill the LORD fill it unto its brim, full of the cup of wine of his indignation, and bid it drink, be drunken, and fpue and fall, and rife no more, *Ier.* 25.27.

A counterpoifon againft this greedy wolfe of devouring earthly delights; confider that at our conversion, *Mutantur gaudia, non tokuntur*, Heavenly fucceed carnall joyes: See *Iackfon of Iuft. Faith*, pag. 340, 341.

4. If it fall in love with revenge, it begets a bafe

a

*Meditations a-
gainft voluptu-
oufneffe.*

*Revenge infa-
riable.*

a cruell and wolvisch disposition, and an unnaturall thirst of blood: of all the sinfull passions of the soule, desire of revenge is the most base and cowardly: it ever breedes in the most hatefull and weakest minds. And of all kind of revenge, that is most execrable and deadly, which (like a serpent in the greene grasse) lies lurking in the flatteries and fawnings of a fltering face, which kisses with *Iudas*, and kills with *Ioab*: entertaines a man with outward formes and complement, and curtesie, but would (if it durst or might) strike about the third rib, that he should never rise againe: When a mans words are to his neighbour as soft as oyle and butter, but his thoughts towards him composed all of blood and bitterneffe of gall and gunpowder.

Revenge in basest minds.

For we commonly see that the basest and most worthlesse men are most malicious and revengefull: seldome doth it find harbour in a wellbred and generous spirit: but as thunder, and tempests, and other fearefull motions in the aire doe trouble onely and disquiet those weaker fraile bodies below, but never disturbe or dismay those glorious heavenly ones above: so wrongs, disgraces and wrongfull usages doe vex and distemper men of baser temper and conditions: but the causelesse spite and prophane indiscretions and childish brawles of fooles, wound not great and high minds.

Saints freest from revenge.

Above all others, the true Christian which is onely of a true noble spirit, contemnes, scornes, and disdaines to be revenged upon any, though his

his undeservedly basest and greatest enemy :
For,

1. He is completely fortified with the armour of
prooffe of his own innocency against the malice and
mischiefe of wicked men, and comforted continu-
ally with that inward spirituall feast of a good con-
science against all the lies and slanders of lewd and
spitefull tongues.

*Saints suppor-
ted with their
integrity against
malice.*

2. Hee leaves them to bee scourged of their
owne consciences for their causlesse ill-wils a-
gainst him, and wrongfull dealings : then which,
(except they repent and be reconciled) there
is no more certaine and severe revenger and exe-
cutioner, no scourges, no scorpions can so lash and
torture a man, as his owne foule and guilty consci-
ence.

*Saints leave
slanderers to the
sting of their
owne conscience*

3. He is kept in awe by an holy feare from pre-
suming to take vengeance out of Gods hands : It
is one of Gods royall prerogatives, we must not
meddle with that, or incroach upon it, *Vengeance*
is mine, I will repay it, saith the LORD, Rom. 12.
19.

*Saints reserve
revenge to God*

4. He will not pollute so farre, and defile the
glory and noblenesse of his Christian resolution,
as to be mov'd and disquieted with the rage of any
dogged Doeg or railing Shimei, by procuring tem-
porall punishments to the spirituall afflictions : and
outward vexations to the inward wofull misery of
the soule of his prophane malicious opposite : ex-
cept he see it probable, that by suffering justice to
have its course, the party may be humbled, and o-
thers terrified.

*Saints will not
disgrace them-
selves with ta-
king revenge.*

5. He

Saints by patience take revēg

5. He knowes out of his Christian policy, that a couragious and undaunted insensibility in suffering injuries, is the way to tame and stop the rage and fury of the wrongers, and to make them to returne and rebound wholly like heavy blowes upon their owne pates. For, a prophane malicious man cannot be possibly more vext, than to see himself direct particularly his hate and contempt against his supposed adversary, a good Christian, and yet hee is able to beare it away without wound or passion; nay with reputation and comfort.

Revenge is bloody.

**Bodin de Rep lib. 5 c. 6.*

As revenge is base, so it is bloody and unquenchable; and prodigiously thirsty that way: I will give instance in the most revengefull wretch (I am perswaded) that ever lived: It is reported of a man, or rather a * monster of *Milaine* in *Italy*: when he had surpris'd upon the sudden one whom he deadlily hated, he presently overthrew him, and setting his dagger on his breast, told him, he would presently have his blood, except he would renounce, abjure, forswear, and blaspheme the God of Heaven; which, when that fearefull man (too sinfully greedy of a miserable life) had done; in a most horrible manner he immediately dispatch'd him, as soone as those prodigious blasphemies were out of his mouth: and with a bloody triumph insulting over his murdered adversary, as though his heart had beene possess'd of all the malice of hell, he added this horrible speech: *Oh (saith he) this is a right noble and heroicall revenge, which doth not onely*

onely deprive the body of temporall life, but bring also the immortall soule to endlesse flames everlastingly.

3. *Desperate*: corrupt affection is strangely desperate to run headlong upon the damnation of hel, for a little earthly delight: if we should see a naked man in some furious moode, as prodigall of his temporall life, run upon his owne sword, or throw himselfe from some steepe rocke, or cast himselfe into some deepe river, and teare out his owne bowels, we should censure it presently to be a very desperate part and ruefull spectacle: what shall we say of him then, who thorough the fury of his rebellious nature, to the endlesse destruction of the life of his immortall soule, doth desperately throw himselfe upon the devouring edge of **G O D S** fiercest indignation: upon the sharpest points of all the plagues and curses in his Booke, and into the very flames of everlasting fire: It is a very fearefull thing, to see a man bath and embue his hands in the blood and butchery of his owne body, and with his murderous blade to take away the life thereof: but of how much more horror and wofulnesse is that spectacle, when a desperate wretch with the empoysoned edge of his owne enraged corruption, doth cut the throat of his owne deare immortall soule, so that a man may track him all his life long, by the blood thereof in the sinfull passages of his life, untill at length he be stark dead in sinnes and trespasses, for how can a soule all purple red with wilfull shedding its owne blood, looke for any part in that pretious bloud of that

Corruption is desperate to the soule.

that spotles lambe? Nay, assuredly such bloody stubbornnes and selfe-murthering cruelty will be paid home at last, by the severe revenger of such cursed desperatnesse. He will judge such a man after the manner of them that shed their owne bloud, and give him the bloud of wrath and of jealousy.

Lord it is prodigiously strange and lamentably fearefull, that so noble and excellent a creature as man, prince of all other earthly creatures, by the priviledge of reason and enlightned with the glorious beame of understanding, nature should be so furiously madded with its owne malice, and bewitchedly blindfolded by the Prince which rules in the Aire; as, for the momentany enjoyment of some few glorious miseries, bitter-sweet pleasures, heart-vexing riches, or some other worldly vanity at the best, desperatly and wilfully to abandon and cast himselfe from the unconceivable pleasures of its joyfull place where GOD dwels, into an infinite world of everlasting wofulnesse. For let a carnall man consider in a word his prodigious madnesse in this point.

What a desperate sinner deprives himself of

He might not onely in this vale of teares bee possesst with a peacefull heart, which is an incomparable preciousnesse surpassing all created understandings: For I dare say this, I know it to be true: One little glimpse of Heaven shed sometimes into the heart of a sanctified man, by the saving illumination of the comforting Spirit, whereby he sees and feeles, that in despite of the rage of Divels, and malice of men; let sinne and death, the grave
and

and hell do their worst, his soule is most certainly bound by the hand of God in the bundle of the living, and that he shall hereafter everlastingly inhabit the joyes of eternity: I say this one conceit being the immediate certificat of the Spirit of truth doth infinitely more refresh his affections, and affect his heart with more true sweetnesse and tastefull pleasure, then all carnall delights, and sensuall delicacie can possibly produce, though they were as exquisite and numberlesse, as nature, art, and pleasure it selfe could devise, and to be enjoyed securely as long as the world lasts. Besides this heaven upon earth, and glorious happinesse even in this world, he might hereafter goe in arme with Angels, sit downe by the side of the blessed Trinity amongst Saints and Angels, and all the truly worthy men that ever lived, with the highest perfection of blisse, endlesse peace, and blessed immortality: all the joyes, all the glory, all the blisse, which lies within the compasse of heaven, should be powred upon him everlastingly: and yet for all this he doth not only in a spirituall phrensie desperately deprive himselfe, and trample under foot this heaven upon earth, and that joyfull rest in heaven, world without end: but also throwes himselfe into a hell of ill conscience here, and hereafter into that hell of Devils, which is a place of flames, and perpetuall darknesse, where there is torment without end, and past imagination.

The day will come, and the LORD knowes how soone, when he will clearely see and acknowledge with horrible anguish of heart, his

R

strange

The issue of desperate sinners.

*Hells torments
endlesse.*

strange and desperate madnesse. See *Wisd. 5. 2. &c.*
 For after the moment of a few miserable pleasures
 in this life be ended, he is presently plunged into
 the fierie lake; and ere he be aware, the pit of de-
 struction shutteth upon him everlastingly: and if
 once he find himselfe in hell, he knowes there is no
 Redemption out of that Infernall pit: then would
 he think himselfe happie, if he were to suffer those
 bitter and intolerable torments no moe thousands
 of yeares, then there are sands on the Sea-shore,
 hairs on his head, starres in Heaven, grasse piles
 on the ground, and creatures both in Heaven and
 earth: for, he would still comfort himselfe at least
 with this thought, that once his miserie would have
 an end: but alas, this word, *never*, doth ever burst
 his heart with unexpressible sorrow, when he
 thinks upon it: for, after an hundred thousand of
 millions of yeeres there suffered, he hath as far to
 suffer, as he had at the first day of his entrance into
 those endlesse torments: now let a man consider,
 if he should lie in an extreme fit of the stone; or a
 woman, if she should be afflicted with the grievous
 torture of child-bed but one night; though they
 lie upon the softest beds, have their friends about
 them to comfort them, Physicians to cure them,
 all needfull things ministred unto them to assuage
 their paine; yet how tedious, painfull, and wearisome
 would even one night seeme unto them? how would
 they turne and toss themselves from side to side,
 telling the clock, counting every houre as it passeth,
 which would seeme unto them a whole day? What is it then (think you) to lie in fire
 and

and brimstone, inflamed with the unquenchable wrath of G o d world without end: Where they shall have nothing about them but darknesse and discomfort, yellings and gnashing of teeth: their companions in prophanenesse and vanity to ban and curse them: the damned fiends of hel to scourge them and torment them: despaire and the worme that never dies, to feed upon them with everlasting horror.

If carnall wretches be so desperate, as wilfully to spill the bloud of their own soules: let us set light by the life of our bodies, if the cruelty of the times call for it, for the honour of the Saviour of our soules.

*We ought to be
prodigall of life
in Gods cause.*

Let me give one instance of dangerous snares wherein such as these are ordinarily entangled and holden fast, from which inferiours are for the most part free. Let us come into a towne or countrey-village, and we shall find all the rest not so exorbitant, but enter into the Noble mans, Gentlemans, or Knights house, (if there be any there) there shall wee find a nest of new-fangl'd fashionists; naked breasts, and naked armes, like bedlams, saith that excellent and learned Gentleman, in his *Oyle of Scorpions*. Bushes of vanity in the one sex, which they will not part with (saith *Marbury*) untill the Devill put a candle into the bush: and cut haire in the other, stirs against the Ordinance of G o d, and nature in both: & many other such deformed, lothsome and prodigious fashions, censured by that stinging and flaming place against fashion-mongers, *Zach. 1.8*. And these are the more pernicious,

*New fashions
hardly left.*

Pag. 109.

because it were many times more easie for us of the Ministry (I speake out of some experience) to undertake by G O D s blessing (*ceteris paribus*, as they say) the driving of an impure wretched drunkard, from his beastly and swinish sin, which would be a very hard taske, then to draw such as delight in, and dote upon these miserable fooleries, from the abhorred vanity of strange fashions: nay, and though sometimes they would be thought to look towards religion.

And thus I have done with the reasons peculiar to every severall sort of greatnesse: I now cometo those which are common to them all.

Great ones ene-
mies to holines.
Psal. 24. 4.
Mat. 5. 8.
Heb. 12. 14.

Good Puritans
a Μακαριοι οι
καθαροι τῇ καρδίᾳ
b καὶ υμεις
καθαροι ἰσθ, αλλ'
εἰχι παντες.
c Ἡδη υμεις
καθαροι δια τον
λογον ον λαλουμεν
υμιν.
Cap. 2. pag. 258.

I. All the great ones according to the flesh in any of these kinds: I say, ye are all as yet deadly enemies from the very heart-root to the profession and practise of the holy men, without which holinesse we cannot see G O D: you cannot indure to be called puritans; much lesse to become such: and yet without purity, none shall ever see the face of G O D with comfort.

Mistake me not. I meane C H R I S T S *καθαροι*, C H R I S T S puritans, and no other, ^a Mat. 5. 8. ^b John 13. 11. and ^c 15. 3.

Secondly, I meane onely such as *Bellarmino* intimates, when he calls King J A M E S puritan: for, he so calls him, saith D. *Harkwit* against *Carrier*; because in the first booke of his *Basilicon Doron*, he affirmes, that the religion professed in *Scotland* was grounded upon the plaine words of the Scripture: And againe in his second book, that the reformation of Religion in *Scotland* was extraordinarily wrought

wrought by GOD. Gracious and holy speeches (as you see) with men of the world are puritanicall. And if a man speak but holily, and name but reformation, Scripture, conscience, and such other words which sting their carnal hearts, it is enough to make a man a puritan.

Thirdly, I meane the very same, of whom Bishop Downam one of the greatest schollars of either Kingdome, speaks thus in his Sermon at Spittle, called *Abrahams Tryall*: *And even in these times* pag. 72.
(saith he) *the godly live amongst such a generation of men, as that if a man doe but labour to keepe a good conscience in any measure, although he meddle not with matters of State, or Discipline, or Ceremonies, (as for example, if a Minister diligently Preach, or in his preaching seeke to profit rather then to please, remembering the saying of the Apostle, If I seeke to please men I am not the servant of CHRIST, Gal. I. 10. Or if a private Christian make conscience of swearing, sanctifying the Sabbath, frequenting Sermons, or abstaining from the common corruptions of the time) he shall straightway be condemned for a Puritan, and consequently be lesse favoured then either a carnall Gospeller, or a close Papist, &c.*

Fourthly, I meane none but those whom the Communion-Booke intends in that passage of the prayer after Confession: *That the rest of our life hereafter may be pure and holy.*

Now these come by their purity by preaching the Word. Now saith CHRIST, ye are *nada* *gol* cleane by the Word which I have spoken unto you, *Iohn* 15. 3. The Word must first illighten, convince, and

*How Puritans
are made.*

cast them downe: so that out of sight of sin, and sense of divine wrath, being wearie, sicke, lost, wounded, bruised, broken-hearted, (these are Scripture phrases) and thereupon casting their eyes upon the amiablenesse, excellencie and sweetnesses of the LORD JESVS, and the Al-sufficiencie of his blood to cure them, resolve to sell all, to confesse and forsake all their sins, not to leave an hoofe behind: and then taking him offered by the hand of GODS free grace, as well for an Husband, Lord, and King, to love, serve, and obey him, as for a SAVIOUR to free them from hell. They put on with the hand of faith the perfect puritie of his imputed righteousness, attended ever with some measure of inherent puritie, infused by the sanctifying Spirit, and after entring the good way, their lives are ever after pure and holy.

*Puritans al-
waies hated.*

These are CHRIST'S *καθαροί*, and the Puritans I meane. And these men of purity some never meane to be: nay, they heartily hate the very Image of JESVS CHRIST in them, they speake spitefully against them. *David* was not onely the drunkards song, but those also that sate in the gate spake against him: they are your *musicke*, and matter of your mirth; *I am your musicke*, saith the Church in the person of *Jeremy*, *Lam. 3*. They will many times call upon a roguish vagabond at your feasts to sing a song against them, whom they should rather set in the stockes; they are transported, and inwardly boyle with farre more indignation and heart-rising against their holinesse, purity, precise walking, and all meanes that lead thereunto, though enjoyned upon

upon paine of never seeing the face of GOD in glorie: then more simple, poorer, and meaner men, and that's a reason they sticke faster in the Divels clutches then they, and that few of them are called, converted, and saved, according to my Text.

Heb. 12. 14.
Psal. 24. 4.
Mat. 5. 8.
Iohn 3. 3.
Eph. 5. 15.

Secondly, ye that are thus the worlds favourites, are verie loth to become fooles; and therefore in the meane time lie lockt full fast in the Divels bands, and cannot escape except ye be such. I speake a verie displeasing thing to worldly-wise men, but they are the verie words and wisdom of the Spirit of GOD, 1 Cor. 3. 18. *Let no man deceive himselfe: if any man among you seemeth to be wise in this world, let him become a foole, that he may bee wise.*

*Worldly wise
very fooles.*

Let no man deceive himselfe; such caveats as this are wont to bee premised when men out of their carnall conceits are peremptorie to the contrarie, and would venture their salvation (as they say) that it is not so. See Ephes. 5. 6. 1 Cor. 6. 9. Mat. 5. 2. And did not most of your hearts rise against these words of mine (you must become fooles, or never be saved) untill I brought Scripture?

1 Cor. 3. 18.
expounded.

Give me here leave (I pray you) to intimate in a few instances the meaning of the place, and the truth of your false and selfe-couzening hearts in obnoxiousnesse to the point. Suppose a messenger of GOD should deale faithfully with you, and tell you, that upon the LORDS Day you must not serve your selves, and your owne turnes, in idlenesse, trawailing, sports, gaming: in any earthly businesse,

*How the Lords
day is to be spent*

or mis-employment whatsoever: but spend that whole blessed Daie, wholly and onely in spirituall refreshing, heavenly businesse, divine worship and holy duties: in meditation upon the creatures spiri-
 tually, upon the great worke of Redemption and Resurrection of CHRIST: and upon that everla-
 sting rest above: of all which the Christian Sab-
 bath is a remembrancer unto us, in both publike
 and private praier, reading, singing of Psalmes,
 hearing Sermons, conference, &c. and in rumina-
 ting, and (as it were) chewing the cud upon Scrip-
 ture points. I say, *ruminate (as it were) and chew the
 cud*: for, it is the very phrase of the Church of Eng-
 land in the *Homily for reading Scriptures*. And
 those reverend and godly men which composed
 them, expresse the benefit thereof emphatically:
 Thus run the words; *Let us ruminare (of the Scrip-
 tures sc.) that we may have the sweet iuyce, spirituall
 effect, marrow, hony, kernell, taste, comfort, and conso-
 lation of them*. I say, suppose ye were thus prest,
 would ye not presently out of your worldly wise-
 dome and impatiencie to be so snaffl'd at, to be tied
 al the daie to spiritual exercises, and restrain'd from
 ordinarie recreations, conceive of it, and crie out a-
 gainst it as a puritanicall noveltie, and foolish pre-
 cisenesse? Because you mention precisenes and no-
 veltie; J could (as I am wont, and to make you with-
 out excuse) appeale unto, and implore the aid of
 antiquitie, which will utterly take off such asper-
 sions. And here (were it incident and seasonable) I
 were able to procure Councels and Fathers, and o-
 ther authorities concurrently to testifie and take
 my

my part, that upon the LORDS Day, we are to recreate our selves only with spirituall delights: onely then to plie divine businesse, and to do those things alone which belong to our soules salvation. Heare their owne words.

We ought upon that Day, *Solummodo spiritualibus gaudijs repleti.* Concilium Parisiense. Anno 829.

Tantum divinis cultibus serviamus. August. de Temp. Serm. 251. *Soli divino cultui vacemus.* Idem Ibid.

Eaq; tantum faciat quæ ad animæ salutem pertinent. Hieron. in Cap. 56. Isa.

Nay the whole Church of England hath this 60 yeeres and above complied exactly with antiquitie in this point in the Horn. of the place and time of prayer: These are the words, GODS people should use the Sunday holily, and rest from their common and daily businesse: and also give themselves wholly to heavenly exercises of GODS true religion and service. And yet for all this, you are so wise in your owne conceits; ye will none of this saving folly, you are no such fooles, as after so long libertie to fall to any such strictnesse.

Secondly, suppose a Minister should counsell you when you come home from the house of GOD, to take your Bibles, and cal both your wives and children to the comparing together, and conferring upon those things which were taught: That the husband should exact of the wife, and the wife ask of the husband those things that were there spoken and read, or at least some of them: That you should
set

Sermons to be meditated on.

set this law to your selves to be kept inviolably, and not only to your selves, but also to your wives and children: that you would spend that one whole Day of the whole week, wheron you meet to heare the Word, in meditation of those things which are delivered: I say now in this case your carnall wisdom would resolutely condemne such counsels, as contrarie to the counsel of great houses, as a way to become a By-word to the whole Countrie, and as favouring too rankly of a foolish strictnesse, and needlesse singularity. And yet this was *totidem verbis*, wise, holy advise above twelve hundred yeeres ago: For in giving the counsell, I have but rendred *Chrysostome* word for word in diverse places. *Hom. 5. in Mat. In Eph. Sermon. 20. Hom. 2. in Ioan. Hom. 5. ad Popul. Antioch.*

Family duties of
piety.

Thirdly, If Preachers should presse you to plant, and preserve Family Duties in your house, Prayer, and reading Scriptures, evening and morning, singing of Psalmes, &c. and you of greatest meanes may best spare time for such blessed businesses. Would not your wisdomes thinke this more then need: And that it would be a foolish thing, and much against your profit, to rob your selves, and servants of so much time from your worldly affaires? And yet here I could produce foure or five Fathers above a thousand yeeres ago, pressing this point, and punctuall for my purpose. Besides *Ambrose*

brose quoted in my booke of walking with God, pag. 67. Heare other Fathers, *Basil, Origen, Chrysostome, Augustine.* Quid beatius
esse poterit,
quàm in terrâ
tripudium An-
gelorum imi-

tari, mox orto die ad preces properantem, hymnis & odis venerari Creatorem, &c. *Basil. Epist. 1.*

Docens & admonens, atq; formam ostendens, & tunc filijs suis, & tunc omnibus nobis in perpetuum; ut confestim diluculo ex noctis requie exsurgentes, ante omne opus, vel verbum, ante omne colloquium, vel conventionem, primitias resurrectionis nostræ Deo exhibeamus in sinceris orationibus, atq; precibus, in matutinis deprecationibus, atq; gratiarum actionibus, *Origen lib. 1. In Job. fol. 7.*

A mensa non ad lectum, sed ad deprecationem vertamur, ne brutis animantibus simus magis bruti. Novi fore multos, qui damnant ea, quæ nunc dicuntur, veluti qui novam quandam & miram consuetudinem inveham concionandi; At ego magis damno pravam consuetudinem, quæ nunc obtinuit. Etenim quod post cibum, & mensam non ad somnum oporteat ire, nec ad cubile, sed oporteat cibo preces, ac divinarum Scripturarum lectionem succedere, manifestius declaravit ipse Christus qui quum immensam multitudinem accepisset convivio in deserto, non remisit illos ad lectum, aut somnum, sed ad audiendos sermones divinos invitavit. *Chrysost. conc. 1. De Lazaro.*

Nec solum vobis sufficiat quod in Ecclesia divinas lectiones auditis; sed etiam in domibus vestris, aut ipsi legite, aut alios legentes requirite, & libenter audite, *August. de Tem. Serm 55. pag. 177.*

Fourthly, If you were moved by the Ministerie, Restitution.
to restore everie halfe pennie that you have any
waies at any time got wrongfully or by any wic-
ked meanes, or that you detaine unjustly from any
man: And then casting your eie backe and con-
sidering, How you are growne *hastily rich*, and by
what waies you are come to a great deale of
Wealth, should find verie foule workes: would
you not force your selves by a strong counter-plea
of carnall reason, not to beleve the point, and
thinke it extreame madnesse at the instance, and
prating of a precise companion, which understands
not the world (for so or in the like manner would
you speake) to part perhaps with a good part of
your

your estate? And yet *Augustins* Rule of above twelve hundred yeeres standing, and confirmed concurrently by all Divines to this day, is, That *Non tollitur peccatum nisi restituatur ablatum*; No restitution, no remission. And our owne Church tels us in the second exhortation before the Communion: That *without readinesse to make restitution, and satisfaction for wrongs done*, the Sacrament as often as you come, *doth nothing else but increase your damnation*.

Thus might I passe through all the points of Sanctification, and passages of holy life: And all the great men in the World, either in Learning, Wealth, Nobility, or Wisedome *according to the flesh*, would passe these censures upon them, and entertaine conceits of them proportionable to that of *Nicodemus* about the New-birth. They will not become fooles in the Apostles sense: And therefore they are soakt, and fast fettered in the gall of bitternesse, and bond of iniquity; and that above ordinarie.

Great ones are
soule-couseners.

Thirdly, All ye great ones of the world in the sense I have said, As ye are very wise in your own conceits, and it may be truly so *according to the flesh*, so you are selfe-conceited and soule-couseners about your spirituall state. For you thinke all better then you, too precise, and all worse then you too prophane; and your selves onely to have happily hit upon the golden meane, and pitch'd upon that well tempered moderation in Religion, whereby you may enjoy temporall happinesse here, and eternall hereafter. *Sleepe in a whole skinne* (as they say)

say) and with a good Conscience: Live the life of pleasures, and dye the death of the righteous. Whereas to be so conceited, is the very complement and perfection of folly: And the very same attempt as to make two parallel lines to meet. You thinke ye have a reach beyond the Moone: To lie in some sweet sinne, and yet to nourish in your selves some hope of salvation. To have two Heavens, one in this World, and another in the World to come, which was never heard of: to weare two Crownes of joyes: whereas JESVS CHRIST himself had the first of thornes. But alas! Beloved, if you be saved in this condition, you must have a new Scripture, and there must be found out another way to Heaven, than any of the Saints ever went since the Creation, or shall do to the end of the World. And therefore we may say of you, as *Quintilian* some where of some deluded with an over-weening conceit of themselves, *That they might have proved excellent Schollers if they had not beene so perswaded already*: So if you did not thinke falsely, your selves safe already, you might be saved. But while you thus hugge the golden dreame of your mistaken states to GOD-ward like the *Pharisees*, the very *Publicans* and *Harlots* shall goe into the Kingdome of Heaven before you, *Mat. 21. 31.*

*Two Heavens
never heard of.*

Fourthly, you that are great in the world in the foure fore-named respects, and meant in the Text; cannot possibly downe with, and digest downe-right dealing, and the foolishnesse of preaching, as it is called, *Verse 21.* And that utterly undoes you.

*Great ones like
not powerfull
preaching.*

You

You like well enough, nay and much approve, and applaud such Sermons as King JAMES censures, in *the reasons of his directions for preaching, &c.* which he there calls a light, affected, and unprofitable kind of preaching, which hath beene of late years (saith he) taken up in Court, University, Citie, and Countrey,-----whereby the people are filled only with airie nourishment, &c. and I warrant you, not especially hating to be reformed or disquieted, for these are not wont to discover your consciences, nor disturb you in your present courses, they never terrifie you with any fore-thought of the evill day, neither torment you before the time: but now let a man come with *the foolishnesse of preaching*, by which it pleased GOD (saith the Apostle) *to save them that beleve*, with demonstration of the Spirit, and of power, and come home to the conscience: if he suffer not Satan to revell in the blood of your soules without resistance, nor see you post furiously towards eternall fire, but will tell you that the pit of hell is a little before you: In a word, if he take the right course to convert you, and shew you therefore onely your spirituall miserie, that you may be fitted for mercie, &c. O such a fellow is a dangerous man, a terrible and intolerable Teacher, able to drive men to distraction, despaire, selfe destruction; hee breaths out nothing but damnation, and his searching Sermons are as scorching as the very flames of hell! Fit phrases for the Divell himselfe, railing in a drunkard, or scoffing *Ishmael* against faithfulness in preaching; and if you know where or when such men preach,

(and

(and it may be you entertaine some intelligence for that purpose to prevent the torture) you will not, you dare not heare them for your hearts, except you cannot decline it for starke shame; or for a time or two to satisfie your curiosities: but as *S. Paul* saith, you become their enemies, because they tell you the truth: to which truth not to have listened in this day of your visitation, will hereafter (when it is too late) torment you more then tenne thousand fierie Scorpions stings, and gnaw upon your consciences with unknowne and everlasting horror. Alas! Beloved, what meane you? You will give your Physitian leave to tel you the distempers of your body: the Lawyer to discover unto you any flaw in your deeds: your horse-keeper to tell you the surfets of your horses: nay, your huntsman the surrances of your dogs: and shall onely the Minister of God not tell you that your soules are bleeding to eternall death? Preposterous and prodigious incongruitie!

If it be thus then, that of all the severall sorts of great men mentioned before (by reason that they are beset with such varietie of snares, entangled in so many temptations, so much taken up by the world, and for other reasons rendred already) verie few are called, converted and saved, my counsell in a word unto all such, is *CHRISTS* own word, *Luke 13.24.* *Strive to enter in at the strait gate,* laie violent hands upon flesh and bloud, strangle your lusts, contend and * wrastle as for the Garland in the Olympian games, to which the word seemes to allude, become fooles in the worlds.

Vs. 1.

*Great ones to
strive the more
for heaven.*

* *Agonizant.*

worlds censure, that you may be wise in the mystery of CHRIST, be little & vile in your own esteem, that you may bee great and gracious in the eyes of GOD. In a word, submit your soules to the sword of the Spirit, and foolishnesse of preaching, (as the Apostle calls it) that you may be wrought upon savingly, and brought into the *good way*, and that by such works and waies as these.

Great ones have
little heart to do
good till Gods
Word kindly
works on them.

Upon which before I enter, give me leave to give you an account, why at this time I labour rather to worke upon your consciences for your personall conversion, than as heretofore to tender unto you counsels and considerations for a more conscionable deportment in your severall publike places. When I well weighed with my selfe, the truth of that principle and position in *Hooker*, *That it is no peculiar conceipt, but a matter of sound consequence, that all duties are by so much the better performed, by how much the men are more religious, from whose abilities the same proceed:* And finding by experience of all ages, and most of all in these worst and woefull times, that men of publike employment and in high places, untill there be infused into their soules by the Spirit of grace an internall supernaturall principle and divine habit to work by, untill *aliquid CHRISTI* (as they say) be planted in them by the power of the Ministry, they cannot possibly bee universally thorow, and unshaken. Some strong affection, feare, favour, or some thing, will make them flie out and faile in some particular very fowly. Upon extraordinarie temptation they will serve the times, and their
own

own turnes: for, alas! as yet their spirits are not steeled with that heavenly edge, and mighty vigour, as to set to their shoulders against the torrent of the times, and not to be overflowen with it. I say upon this ground I have advisedly chosen to assay and follow this way at this time: for, if once you turne on the LORD's side in truth, you are won forever to an invincible constancie, and conscionablenes in an uniforme, regular, and religious discharge of your publike duties: and wil ever hold fast without partialitie, cowardlines, or feare of mans face, that brave and noble resolution, *Vt fiat justitia, ruat cælum*, let heaven and earth be blundered together with horrible confusion, before I make shipwrack of a good conscience, or be any waies drawn to do basely. Being incorporated into the rock of eternitie JESVS CHRIST blessed for ever, you will stand (like unmoveable rocks) against the corruptions of the times, and all ungodly oppositions; and never before. For in the meane time (say Ministers what they will) you will not be moved; but you heare our discourses of a faithfull discharge of your places, as ye would heare a very lovely song of one that hath a pleasant voice; they leave no more impression upon your consciences, than a sweet lesson upon the Lute in the eare, when it is ended; for, then both the vocall and instrumentall sweetnes dissolve into the aire, and vanish into nothing: It is too truly so with our Sermons upon your soules, Heare your character in Gods owne words unto the Prophet, *They come unto thee, as the people cometh, and they sit before me as my people, and they heare thy words, but they will not do them; for with their mouth they shew much love, but their heart goeth after their covetousnesse: and loe, thou art unto them, as*

Ezek. 33. 37.

Deut. 1. 17.

Levit. 19. 15.

Lanquet. Chron.
fol. 57.

Psal. 25.

Pag. 144.

Bribery extends
to affections.

Num. 35. 33.

a very lovely song of one that hath a pleasant voice, & can play well on an instrument: for they heare thy words, but they do them not. Let us lift up our voices never so high, or crie never so lowd: and tell Judges, That they ought not to be afraid of the face of man for the judgement is GODS: that in judgement, they must neither respect the person of the poore, nor honour the person of the mighty: that they should not onely hold their hands from grosse bribes with *Epaminondas*, who (as the story tels us) refused great presents sent unto him, although he was poore, saying, *If the thing were good, he would do it without any bribe. because good: if not honest, he would not do it for al the goods in the world.* But they must also be of *Austins* judgement, that not only monie, gold and silver or presents (as they call them) are bribes, but the guilt of bribery also may be justly imputed, even to any exorbitant affection, which swaies a man aside from an impartial execution of justice: as love, feare, hatred, anger, pusanimitie, worldlines, desire of praise & applause, which is *Austins* in P^{er}ace. &c. That they beware of bringing more blood upon the Law by sparing the spiller of blood. For blood saith GOD) it defileth the land & the land cannot be cleansed of the blood that is shed therein, but by the blood of him that shed it: that they must not look upō the causes which come before them onely through the spectacles of a favourite, &c. and tel justices of Peace, that they must be true hearted patriots, and not servers of themselves, and their owne turnes: that they must be serious, reall, and grave; not only formall; not cyphers, not unnobly light in their behaviour on the Bench: that they must ever aime at the publike good, and never at their owne particular and private ends, that they should disdain & scorn at any

any time to combine factiously, or for a petty bribe to uphold a rotten cause, a pestilent ale-house, or lewd companion; and ever joyne with an unanimous magnanimitie to honour God, & do their countrie good.

And tell the Lawyers, that *they should not make haste to be rich*, for so saith Salomon, *they shall not be innocent*: nor swallow down gold too greedily, least it turne to gravel and the gall of asps within them; and they be enforced to vomit up the riches (as Job speaketh) they have heaped together so hastily, either by remorse & restitution in the meantime, or with despaire and impenitent horreur hereafter: that to oppose & wrangle against a good cause, or undertake the defence of a bad; are both equally most unworthy the very moral vertue of an honest Heathen; that they must not learn to spin out the causes of their Clients from Terme to Terme, and wire-draw their suits untill they be utterly undone; that they should not now be taking instructions from their clients, when they should themselves here in the house of God be instructed to the kingdome of heaven: had they this morning received a message from the Almighty, that at night they should appeare before that high & everlasting Iudge to give an account for all things done in the flesh; if they be not Atheists or Papists, O with what eagernesse and violence would they have attended, addrest, and applied themselves to the present opportunitie! & little do we know what the evening may bring forth. For, assure your selves, there is no man so assured of his riches, or life, but that he may be deprived of one or both the very next day or houre to come.

And tell the jurors and sworn-men, that they should rather die then draw the bloud of any mans life, livelihood

Lawyers faults
Pro. 28. 20.

Job. 20. 15.

Jurors faults.

lihood, or good name upon their own consciences, either by acquitting the guilty, or betraying the innocent. Here (had I time) I would intimate unto you a mysticall, but mischievous packing sometimes in choice of jury-men. I have seen (I speak of that which was long since, and at a Sessions) some of the choicest drunkards in a Countrey chosen for that service. Now is it not a pitifull thing that Countrey businesses should be put into the hands of such as labour industriously, and with equall cunning, to plague an honest man, and deliver a drunkard.

*On whom the
Word proves
powerfull.*

I say now, all this while, we thus discourse unto you, earnestly endeavouring, and with a thirsty desire to doe you good, and direct you aright, and by a divine rule in the severall duties proper to your places, we do but plow in the sea, and sow in the ayre (as they say) except the immortall seed of the Word hath first moulded you anew, and ye be brought *by the foolishnes of preaching* out of the warm Sun into Gods blessing, and from the fools paradise of worldly wisdom into the holy path of sincere professours, and thereupon prize and preferre the peace of a good conscience before all the gold in the West, and preferments in the world; which blessed change from nature to grace, is wrought by such stirrings of the soule, and foot-steps of the spirit as these; lend me, I beseech you, (while I passe along them) something more than ordinary attention: for I know they wil seeme strange things to all such great ones as are intended in my Text, and those who live at rest in their possessions, and have nothing to vex them. The naturall stoutnes of their spirits will disdain and scorne to stoope to such uncouth humiliations, and this mighty change.

And

And the more they are men of the world, and wise according to the flesh, the greater repugnancy and reluctance shall they find in their affections against these spirituall workings, which makes the point good which was proved before. But yet without them in truth and effect (I define not the measure and degree, G o d is a most free agent) they can never become either gracious men, or good Magistrates. They must upon necessity become such fooles, or they can never be wise unto salvation.

1. If any of you then would come out of Satans clutches into the armes of C H R I S T, he must be illighted, convinced and cast down with sight, sense, and trouble for sinne, as in my art of comforting afflicted consciences I have shewed. *Be cast downe with sin.*

2. The point may teach us not to bee greedy of greatnesse, nor hunt ambitiously after high roomes. *Be not greedy of greatnesse.*

3. The point may serve as a soveraigne antidote against all discontent or fretting, when we see men of the world carry al before the, &c. We may entertain an holy indignatiō to see folly set in great excellēcy, so many servants on horse-back, and Princes walking as servants upon the ground. But I am prevented by the time from prosecuting these two latter Uses. Let me briefly say two things more, and I have done. *Fret not against the worldly.*

1. The first concerning what I have said: I have spoken much (as you have heard, my Text naturally and directly leading me therunto) of the true miserie and spirituall madnes of all great men in learning, wealth nobility, wisdom according to the flesh. Least any be unjustly angry and mistake, or causlessly grumble and gainsay, let me take up the words of the ancient holy Father *Salvianus* about a thousand yeares ago in the

The guilty to apply reproach.

like case. He having impartially discovered the horrible impieties of the noble & rich men in those corrupt times, tels them by the way, and it is my just apology at this time. *I do not* (saith he) *speake thus of any, but only such as know these things to be in themselves. If their consciences be free, nothing that I say tends to their desparagement and disgrace. but if they know themselves to be guilty, let them know also, that they are not my words but their owne consciences which vex them.* And in another place thus. *Sith I speake not these things of all, but those who are such, none of you ought to be angry at all, which findeth not himself to be obnoxious; least therby he make himselfe seeme, and be suspected to be of the number of those that are naught. Rather let so many as being guiltlesse and truly noble, abhorre such unworthy courses, be angry with them who disgrace the name of nobility by their base and wicked behaviour: because although others be much worse and scandaliz'd by them, yet especially they bring a great deale of shame and dishonour upon those who are of the same noble ranke.* Take notice by the way, that by the Fathers words, those men are much too blame, who go about to dawb over the disorders, and smother up the scandalous exorbitancies of delinquents in their own profession, or to bee concurrents for their deliverance from deserv'd shame & punishment. To give instance in the highest calling: A Minister which falls to drunkenness and ale-house-haunting, should rather be publicly sham'd and censured, than a fellow of an inferior calling. We do not honour the Ministrie by having our hands in helping out such, but by disclaiming and not owning them; wel may we by so meddling incur suspicion of obnoxiousnesse: but never bring credit to our so holy a calling. I knew a Knight did
[penance

Bad Ministers
to bee most se-
vere'y punished.

penance at *Pauls-Crosse*, but at the same time I heard that many of his ranke in the City labour'd to have him dis-knighted first, before he so publikely disgraced their Order. Methinks all well-minded should be so minded.

2. The other is to my Lords the Judges. My reverend and noble Lords, give me leave to clothe the thoughts of the Country in a word or two. We much rejoyce in you, and blesse God for you, as men of singular & known integrity, special friends to the Gospel of *JESVS CHRIST*, and a great honour and happiness to these parts, and heartily pray that we may hold you still: and therefore my intreaty unto your Lordships is, that you would courageously advance forward, and do like your selves, & nobly still. Draw out your dreadfull swords against the torrents of Belial, as *David* cald them, which even threaten a deluge; and be your selves as mighty torrents, armed both with just and holy lawes, and the godly resolution of your own noble spirits, to beare back, and beat down the common, crying, and raigning sins of our Country. In a word, be unto the oppressed & innocent as a refuge from the storme, but as a terrible tempest upon the face of every humane beast, and son of Belial.

And O that you could help us, that Gods people might not perish for want of bread: is it not a pitifull thing, that in such a deare yeare specially, it should be almost as hard a worke to get downe a wicked ale-house, as to win *Dunkerke*? That Maulsters should snatch (as it were) the graine from the mouths of the poor in the market place, to uphold these hel-houses, these nurceries of the Divell; that Magistrates should be so unmercifull, as neither for Gods sake, nor the Kings

*Duties of
Judges.*

*Against Ale-
houses.*

Kings sake, nor the poores sake, nor their owne soules sake to take the utmost penalties for blasphemies, ale-house-hauntings, drunkennesse and prophanations of the LORDS Day? And were it not an honourable course, and worthy to have an universall contribution over the Country to pull down something the excessive prizes in market-townes for the poore thereabouts, during this extremity? But I leave it to your Lordships charitable wisdome to do the best you can possibly; that the bloud of the poore this yeare be not added to the already crying sins of the kingdome, to hasten GODS judgements upon us, and our long since deserved ruine. And in the meane time you need not feare the face of the proudest Divell, whether incarnate, or in his own shape. For, while you thus advance GODS glory, and truly honour the King, assure your selves, the hearts, and teares, and prayers of all good men shall be for you, and yours shall bee the crowne and comfort; when all prophaness and prophane opposites to the good way, all the enemies of GOD, and pestilent packings and compliments of the Divels agents against GODS people, shall be buried in Hell.

* * *

FINIS.



AN ALPHABETICALL INDEX OF THIS WHOLE BOOKE. BVT

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